

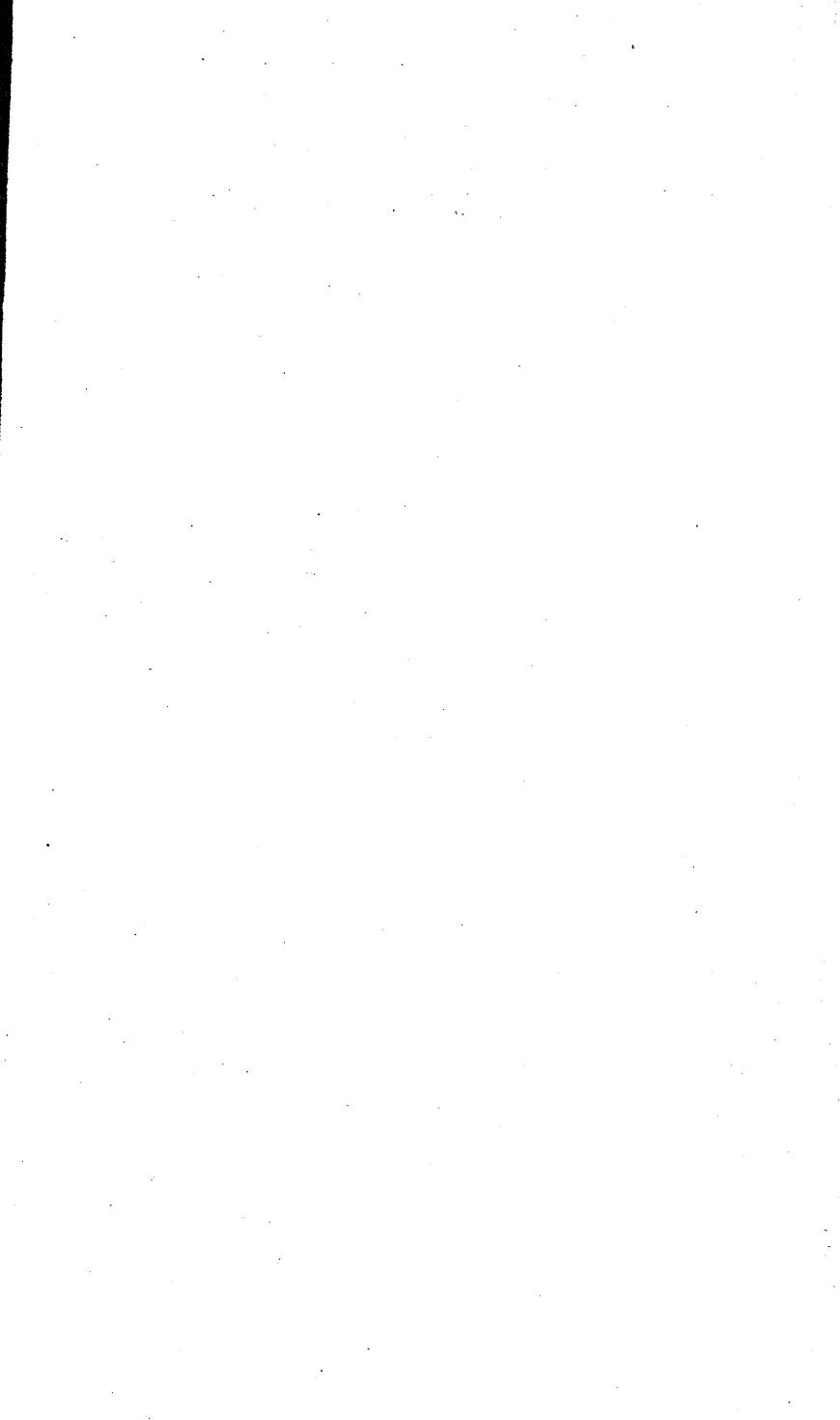
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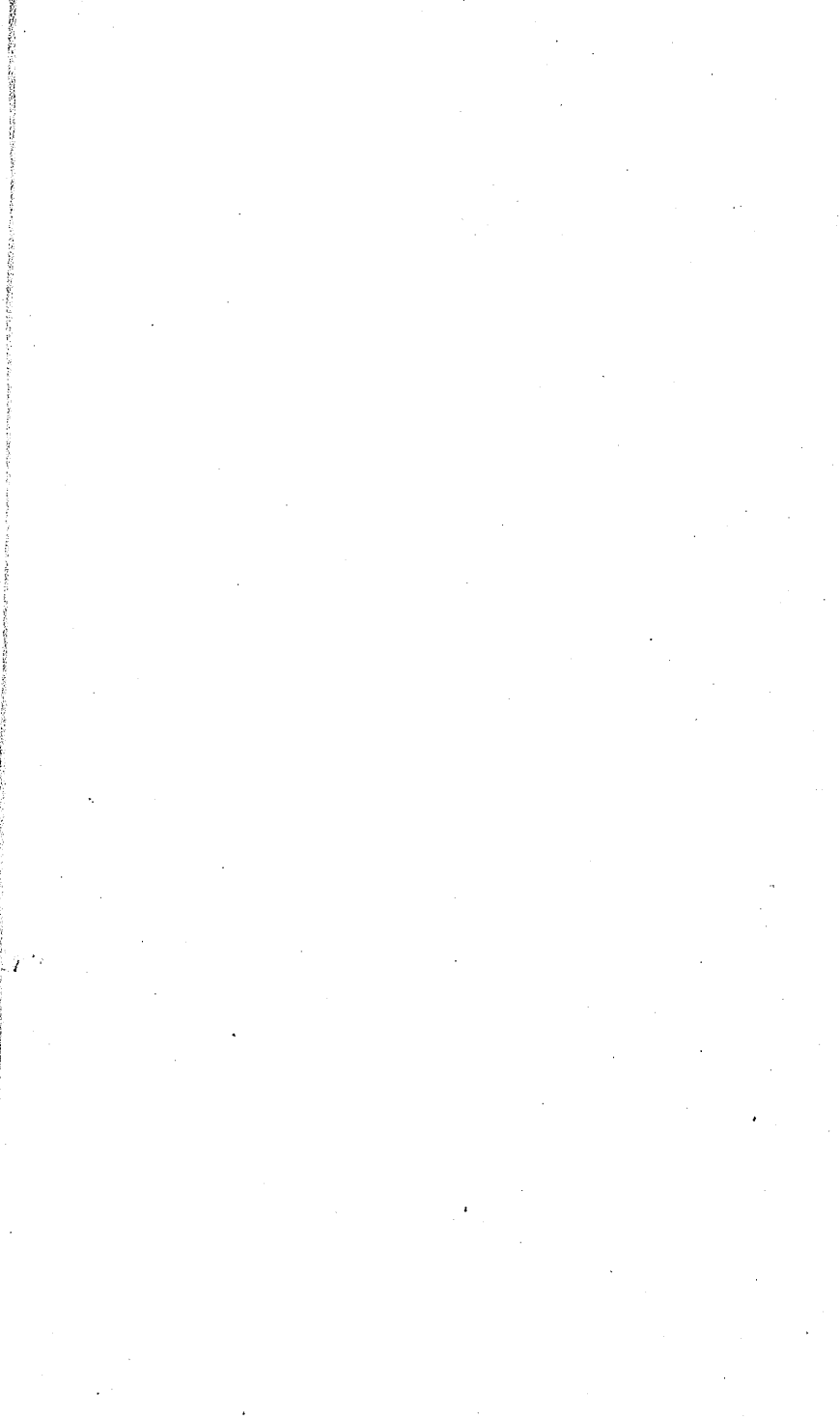
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AN ATTEMPT
TOWARDS
AN IMPROVED VERSION,

METRICAL ARRANGEMENT, AND AN EXPLANATION,

OF THE

TWELVE MINOR PROPHETS.

BY WILLIAM NEWCOME, D.D.

PRIMATE OF IRELAND.

Now greatly Enlarged and Improved.

WITH ALL THE PRINCIPAL NOTES, AND A COMPARISON OF THE VARIOUS
RENDERINGS OF

DR. HORSLEY, ON HOSEA,

AND

DR. BLAYNEY, ON ZECHARIAH.

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ADVERTISEMENT.

THE Editor of this Edition, in apologizing for the delay attending its publication, has only to refer to the anxiety he felt, that so valuable a work might be presented to the public without those "numerous errata" which the Rev. T. Hartwell Horne complains of as defacing the former octavo Edition. He has also carefully compared every reference to the works of Blayney and Horsley, and has introduced very many additional Notes and Illustrations, which cannot fail to render the present Edition more acceptable and useful to the Biblical Student.

J. HARRISON.

Hoxton, July 13, 1836.

PREFACE.

GOD raised up a succession of prophets among his people for many wise and gracious purposes. They were not only designed to retain the Jews in the worship of the one true God; but to spread the knowledge of him among the neighbouring nations, by the fame of their predictions and miracles. They were a barrier against those prevailing kinds of superstition which consisted in the supposed evocation of departed spirits, and in consulting imaginary local deities, for the purpose of gratifying the natural thirst which all mankind have for the knowledge of futurity. And though the answers which God occasionally vouchsafed to the high priest, by a voice from between the Cherubim, were greatly subservient to these ends; yet was it expedient that prophecy should pervade the whole body of the people, and that events should be foretold which from their nature could not be the object of inquiry by the sacred oracle, or at a time when idolatry was so general that these solemn applications to God were wholly neglected. It must also be observed, that the attestations given by the prophets to the Mosaic law, their instructions and exhor-

tations, their reproofs and threatenings, were powerful means of preserving the Jews in obedience, and eminent displays of the divine goodness and compassion. Another design in sending the prophets was, that, under the influence of the Holy Spirit, they might* record God's dealings with his people and other adjoining nations and empires; and might thus transmit to after ages a most instructive history of his adorable ways in governing the world. †Josephus asserts that, from the death of Moses to the reign of Artaxerxes, the prophets who succeeded that legislator wrote the transactions of their own times; and that the Jewish historians from Artaxerxes downwards were not esteemed worthy of like credit, because there had not been a regular succession of prophets. This assertion is confirmed by the sacred writers; who mention the names of many prophets as having recorded the affairs of the Jewish nation. A further and most important reason for instituting the prophetic order was, that, by a long series of predictions, the attention of the Jews might be turned to the coming of their Messiah; and that the faith of succeeding ages in that great event might be thus confirmed.

The writings of these prophets bear plain signatures of their divine authority. Examine the books of the Greek and Roman sages; and observe what discordant opinions they contain on almost every point of theology and philosophy. But in the Hebrew

* See 1 Chron. xxix. 29 : 2 Chron. ix. 29 : compared with 1 Kings xi. 29 : 2 Chron. xii. 15 : xiii. 22 : xx. 34 : compared with 1 Kings xvi. 1—7 : 2 Chron. xxxii. 32 : xxxiii. 19.

† Contr. Ap. i. 8.

prophets there is a wonderful harmony of doctrine for above a * thousand years ; unparalleled in the writings of any country. History teaches us that a great number of their prophecies have been accomplished ; and we know that some of them are accomplishing at this day. It also peculiarly deserves our notice, that these holy men entertained the most worthy conceptions of the Deity in the midst of an idolatrous nation ; and inculcated the supreme excellence of moral duties ; when all around them, even the few worshippers of Jehovah himself, were solely intent on ritual observances.

The writings which these men of God have transmitted down to us will be eminently useful in every age of the Christian church ; not only as they contain illustrious prophecies of many events, and especially of our blessed Lord's appearance, but for their magnificent descriptions of the Deity, for their animating lessons of piety and virtue, and for the indignation which they express, and the punishments which they denounce against idolatry and vice : which particular topics, among many other instructive and important ones, are treated by them with uncommon variety, beauty, and sublimity, and with an authority becoming ambassadors of the Most High.

The Twelve Minor Prophets, as they are commonly distinguished, have been justly deemed as obscure a part of the Hebrew scriptures as any extant. This obscurity partly arises from the nature of the Hebrew

* From Moses before Christ about 1500 ; to Malachi before Christ about 436.

language, which is singularly concise, deals much in asyndeta, has few moods and tenses, often omits the preposition, gives various and nice significations to its particles, and as its remains are comprehended in one book, must of course contain words and phrases, about the meaning of which, as they occur perhaps but once, we can only form conjectures from the context or from analogous terms in the sister-dialects. Other causes of the difficulties with which these prophetic writings abound are, the want of historical records for the illustration of many facts to which they refer ; the nature of those unaccomplished prophecies which occur in them, and which the event alone can distinctly explain ; the peculiar boldness of their figures and abruptness of their transitions ; and, above all, the many corruptions which deform the present text. These errors of transcribers arise either from sources common to all books of remote antiquity, or from some which are proper to the Hebrew language ; such as the similitude of many letters, and the consequence of a mistake in the radical ones, which generally corrects itself in the western languages, and as generally forms a new Hebrew word, because the roots are mostly triliteral and often consist of the same letters differently arranged.

But though patient investigation and critical skill are necessary to combat these difficulties, they are by no means invincible ; as the ignorance of some, and the prejudices of others, have studiously represented them. They are happily counterbalanced by peculiar advantages. As Hebrew derivatives frequently branch off from the leading idea of the root, this property of

the language leads to a just and elegant manner of ascertaining their sense. Examples of this perpetually occur in Taylor's Hebrew Concordance: but there is still ample room for the sagacity and industry of every competent inquirer. The characteristic style of the Hebrew poets, who delight in subjoining to one proposition a corresponding clause which has an equivalent or opposite sense, affords frequent explanations of obscure passages by the parallelism. The similar structure of many connected hemistichs occasionally serves to rectify the Masoretic punctuation, and to give the sentence a beautiful turn. The sister languages determine the precise meaning of many words and phrases; and teach us to estimate the force of many daring figures. The ancient translators and paraphrasts open fruitful sources of criticism. Excellent lexicons and concordances facilitate the prosecution of philological inquiries. Many commentators have considered the sacred writings in different views, according to their taste and genius; and though the name has been disgraced by a number of hireling compilers, yet no competent critic has carefully studied the Scriptures for himself without smoothing the ruggedness of the way to those who follow him. It must also be observed, that the sacred books constantly receive new light by the increasing number of authentic travels to the east; where ancient customs are invariably retained. The collation of Hebrew MSS. by the late learned and indefatigable Doctor Kennicott, a fit instrument in the hands of Providence for planning and executing this great work, forms an invaluable accession to our external helps. It will appear in the following notes, that the variations fur-

nished by MSS. are corroborated by the ancient versions; and, therefore, that these principal aids in our critical researches bear mutual testimony to their respective authority. The MSS. make it probable that the versions faithfully represent the text from which they were formed; and the versions tend to prove that the present readings of MSS. are not mistakes of transcribers, but actually existed in certain ancient copies. The various lections, noted in the course of this work as worthy of nice attention, amount to more than one hundred; and of these about forty may be ranked in the class of very material ones; and yet the books explained do not form a fourteenth part of the Hebrew scriptures; and the collations were not minutely examined throughout, but inspected when difficulties arose.

However, there is still abundant reason for extending our helps in so important and difficult a study as that of the Hebrew scriptures. We want a collation of all the Hebrew MSS. in every part: a great * number having been examined by Doctor Kennicott, or his coadjutors, only in select places. It is also desirable that the ancient versions and paraphrases should be collated with all the MSS. extant; that each should be printed apart, with an arrangement of the various readings at the foot of the page; and that a scrupulously faithful interlineary version should be given of those in the eastern languages. In the following pages, the reader will have occasion to observe how materially the Aldine edition and the † Pachom-

* 349. See Diss. gen. p. 94—108.

† So called from its ancient proprietor Pachomius, a patriarch of Constan-

mian MS. of the Seventy differ from the Alexandrian and Vatican copies: and it will appear, by extracts from Sixtus Quintus's edition, that there are rich treasures in the Vatican library, relating to this venerable translation, which still remain unexplored.

The learned world has been lately informed that the most useful part of Origen's hexapla and tetrapla, in a Syriac version, is now extant in the Ambrosian library at Milan. This MS. contains, of the canonical scriptures, the Psalms, Job, Proverbs, Ecclesiastes, the Song of Solomon, Isaiah, Jeremiah and the Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. It is written in the Estrangular character; and has all the apparatus of Origen's marks, together with Scholia of Greek and Syriac Fathers, and annotations of various interpreters. There is a preface to almost all the books; which, among other particulars, explains the arguments of the chapters: and to each book is subjoined a well written appendix, the subjects of which are, an account of the author, the fate of the book, and the age of the version. The history of the authors, the ancient music and its instruments, the arguments of the Psalms by Eusebius and Pamphilus, the Hebrew proper names alphabetically arranged, and the life of Origen, are enlarged on in a copious preface to the Psalms. This particular copy of the Syriac version was written in the eighth or ninth century, and was purchased in Egypt, and deposited in the Ambrosian library, by Cardinal Borromeo.

tinople. It is in the British Museum; and is supposed to have been written some time between the tenth and twelfth centuries. See more in Bishop Lowth's preface to Isaiah, p. lxvii.

The version itself was formed, A. D. 617, from the Greek of the Septuagint, and of Aquila, Symmachus, and Theodotian: and sometimes the letter γ occurs in the margin, and denotes the Hebrew text. The Greek copy, which the Syriac translator used, was transcribed, collated, and corrected, by Eusebius and Pamphilus, from the tetrapla and hexapla of Origen in the Cesarean library, at Alexandria. The learned Professor, to whom we are indebted for this * account, has given two extracts from this MS. in a † letter to the Bishop of London; namely, Dan. ix. 24—27, and Isaiah ix. 6, 7; and communicates the following curious information on this subject; “The Syriac Milan MS.—is found to be a second volume of that copy from the first of which Masius published his translation of Joshua. The MS. of Masius has since disappeared, and the recovery of it is an idea more likely to excite our wishes than our hopes. The Pentateuch, I must observe, had before been lost from this faithful Syriac translation; but it is fortunately preserved in the Bodleian library, in an Arabic version of the same Syriac. Of this Arabic version, a collation was indeed made for Dr. Grabe; but so very imperfect a one, as to be highly capable of improvement.”

The publication of these MSS., with a Latin version annexed, would be of singular use for the solution of objections to the scriptures, the illustration of their obscurities, and the discovery of new beauties in the sacred volume: and, I trust, that the natural

* See Mr. White's sermon on a revival of our English translation. Oxford. 1779.

† Printed at Oxford in MDCCLXXIX, but not published.

patrons of biblical learning, I mean societies founded for the advancement of religious knowledge and the higher ecclesiastics, will soon enable every scholar to command this inestimable treasure. The execution of such a work calls for their encouragement; and, indeed, may well be considered as a national object in a Christian country*.

Under the head of accessions to our scriptural helps, it may not be improper to suggest the idea of an improved Hebrew lexicon and concordance. To Castell's lexicon, a work of immense labour and learning, might be added a more complete detail of significations belonging to each Hebrew word, a deduction of the subordinate senses from the primary one, and a reference to the roots in the kindred tongues, consisting of † letters equivalent to the Hebrew radicals. The principal defects in Taylor's concordance are, that, in assigning senses to the Hebrew words, he too frequently assumes, as a principle, the exactness of our English version; and that his work consists of references to the text, instead of clauses which would exemplify the grammatical use of the word. It is true, that to dispose of Buxtorf's quotations in his own admirable method, with a Latin rendering, after the

* "Mr. Norberg, a learned Swede, who spent some time in biblical studies at Oxford, was induced, by my persuasion, to visit Milan, for the sole purpose of transcribing that volume in the Ambrosian Library. I have since heard that he has completed his transcript." Extract of a private letter from Mr. White. May 5, 1784.

Mr. White's attention to so important a matter cannot be too highly commended. It is much to be wished that this transcript was immediately purchased, and deposited in some public library till the press could be employed about it.

† Thus, under שמר the word מרר should be referred to

manner of Romaine's Calasio, and with a precise explanation of the word after the general manner of Taylor, would make a voluminous and expensive work: but I am speaking of a perfect concordance to a book which is an inexhaustible storehouse of divine truths.

And yet I am persuaded that, with every aid which could be furnished, there would still be a necessity for sober conjectural criticism: because there are inveterate errors in the text, prior to our most ancient external help, the Septuagint version; and because many evident errors remain uncorrected by MSS., the oldest of which does not exceed eight hundred years.

The method of translating the prophetical books, according to their supposed measure, is adopted from the learned Bishop Lowth, who has copiously and acutely treated the subject of Hebrew versification in his *Academical Prelections*, in his brief and larger confutation of Hare's metre, and in the preface to his very able and very useful comment on Isaiah. Many will think that I have carried this hypothesis too far in some parts of my translation, but I followed it when there appeared a remote probability of its truth; and readily grant that some parts may be prosaic to which I have given a metrical form. However, all discerning readers will admit that the Hebrew poets conduct and diversify their distinguishing mode of poetical composition with supreme skill and beauty. The synonymous parallelism, which repeats the sense of a former clause in different words, is considered as one kind of epiphonema by Demetrius Phalereus, and

is placed by him among the embellishments of style. He gives this instance :—

Οἶαν ταν ὑακινθον εν ουρεσι ποιμενες ανδρες
 Ποσσι καταστειβουσι,—χαμαι δε τε πορφυρον ανθος.
 As when a mountain hyacinth the shepherds
 Tread under foot,—and to the ground incline
 The purple flower.

The part which follows the line is superadded, according to this * rhetorician, for the purpose of giving ornament and beauty to the sentence. And, to abate the fastidiousness of some critics with respect to the Hebrew style of poetry, I shall produce a few similar instances, among many which occur in the *Æneid* itself.

Tum vero omne mihi visum est considerare in ignes
 Ilium,—et ex imo verti Neptunia Troja.
 Trojaque nunc stares—Priamique arx alta maneres.
 Apparet domus intus—et atria longa patescunt.
 Venit summa dies—et ineluctabile tempus.
 Sed si tantus amor casus cognoscere nostros—
 Et breviter Trojæ supremum audire laborem.
 Vulnus alit venis—et cæco carpitur igni.

Nay, there are examples in Virgil resembling the most pleonastic parts of the Hebrew poetry.

Quantum illi nocuere greges,—duriq̄ue venenum
 Dentis,—et admorso signata in stirpe cicatrix.

Georg. ii. 377.

Postquam res Asiæ,—Priamique evertere gentem
 Immeritam visum superis,—ceciditque superbum
 Ilium,—et omnis humo fumat Neptunia Troja.

But synonymous parallel hemistichs are most beautiful, when a literal clause is succeeded by a figurative one. As:—

Thou hast shewed thy people hard things :
Thou hast made us to drink the wine of astonishment.

Ps. lx. 3.

Thou hast set our iniquities before thee ;
Our * secret *sins* in the light of thy countenance.

Ps. xc. 8.

With shouting in the day of battle ;
With a whirlwind in the day of tempest. • Amos i. 14.

Instances of this kind occur also in the classical writers. As:—

Ære ciere viros—Martemque accendere cantu. Æn. vi. 165.

Defendit numerus—junctæque umbone phalanges. Juv. ii. 46.

But though I consider the hypothesis of dividing the prophetic books into hemistichs, as founded on analogy, and as very ingenious and probable; yet, from our imperfect acquaintance with the subject, doubts must always remain, not only as to the division of particular lines which appear to have a poetical cast, but as to passages of some length, whether they resolve themselves into measure or not. To us it often appears mere matter of taste, whether five Hebrew words constitute two lines or one. Thus,

“ Blow ye the trumpet in Gibeah, *and* the cornet in Ramah,”

* 46 MSS. and three ed. read plurally *abscondita nostra*, inserting the • before the affix נ.

may perhaps admit of another distribution :—

“ Blow ye the trumpet in Gibeah,
And the cornet in Ramah.”

Hos. v. 8.

And Bishop Lowth thinks the prophet Haggai is wholly prosaic :* but, before this authority was observed, the following translation had been formed on the conjecture that great part of this book admitted of a metrical division.

I have enjoyed the advantage of some particular assistances, in addition to those which the press affords. The notes ascribed to Dr. Durell, Principal of Hertfort College in the University of Oxford, were formerly communicated to me by a late pious, benevolent, and learned friend ; with his permission to transcribe any part of them. The Legatee of the late Doctor Wheeler, Canon of Christchurch, and Regius Professor of Divinity in the University of Oxford, in whose premature death the learned world sustained a great loss, furnished me with his translations of Hosea to chap. x. 5 ; of all Micah, with a rough copy of it to chap. ii. 10 ; of all Nahum, with an improved transcript to chap. ii. 2 ; Zephaniah, chap. i. to ver. 14 ; and of all Habakkuk, with a less correct duplicate. The lines are metrically divided, and very rarely differ in their pauses from those which follow : but the death of this very superior scholar and orientalist has deprived us of his remarks. The present Archbishop of Canterbury has favoured me in the most friendly manner with the use of Archbishop Secker's notes on

* Omnino prosaicus : Præl. Hebr. xxi. p. 282. ed. 2. 8vo.

the books which I have attempted to illustrate : and I am much indebted to the learned Mr. Woide of the British Museum, not only for copying these notes, but for furnishing me with some of Professor Michaelis's observations from his *Bibliotheca Hebræa*, and with collations of a Coptic* version made in the second century, and of MS. Pachom., as far as my subject required them. The public has also the benefit of a curious communication on Haggai ii. 6—9, from Doctor Heberden ; who is no less eminent for his literary than for his medical abilities, and no less a patron than a judge of learning.

One design of engaging in the present arduous province was to recommend, and, in a small degree, to facilitate, an improved English version of the scriptures ; than which nothing could be more beneficial to the cause of religion, or more honourable to the reign and age in which it was patronized and executed. The reasons for its expediency are, the mistakes, imperfections, and many invincible obscurities of our present version ; the accession of various helps since the execution of that work ; the advanced state of learning ; and our emancipation from slavery to the Masoretic points, and to the Hebrew text as absolutely uncorrupt.

I shall subjoin some rules for the conduct of such a work ; which are submitted to the learned with much deference ; and that the wisdom of many may correct the imperfect ideas of an individual. It is expedient

* See Bishop Lowth's preface to Isaiah, p. 67.

that in the first place, a previous plan for a uniform translation should be deliberately adjusted. A committee of learned men should then be appointed by proper authority ; who should invite every scholar to contribute his remarks ; who should have their respective parts assigned them ; and, after the performance of their allotted tasks, should amicably* unite in advancing the whole to its proper degree of perfection.

RULE I. The translator should express every word in the original by a literal rendering, where the English idiom admits of it ; and where not only purity, but perspicuity, and dignity of expression can be preserved.

For thus the translator shows how he reads the original text ; and not only the matter of the scriptures, but the peculiar turn of language in them, will be faithfully represented.

Isaiah lxiii. 13, we read :—

מוליכם בחזמות נסוס במדבר לא ישלך of which the common English version is : “ That led them through the deep, as a horse in the wilderness, *that* they should not stumble.” And Bishop Lowth’s :†

“ Leading them through the abyss, like a courser in the plain, without obstacle.”

* The translators in King James’s time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue ; and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke, if not, he read on. *Selden* iii. 2009.

† This truly learned and ingenious prelate has contributed more than any

As there is a participle, מוליך, in the Hebrew; *leading* is preferable to *that led*: but לא יכשלו, *ut ne impingant*, is not so well rendered by *without obstacle*. So in the three following passages I prefer the literal rendering :

“ For the Lord Jehovah is my helper.”

Bp. Lowth. Isa. l. 7

literally,

“ helpeth me.”

“ Who reverseth the devices of the sages.”

Bp. Lowth. Isa. xlv. 25.

literally,

“ Who turneth wise *men* backward.”

English Version.

“ And Hezekiah was rejoiced at their arrival.”

Bp. Lowth. Isa. xxxix. 2.

literally,

“ because of them. עליהם.

For this rule excludes,

1. Unnecessary paraphrase. As,

“ I Jehovah am the author of all these things.”

Bp. Lowth. Isa. xlv. 7.

“ do.”—*Engl. vers. Hebr. עשה 4 MSS. faciens sum.*

“ A God that uttereth truth, and granteth salvation.”

Bp. Lowth. Isa. xlv. 21.

for

“ A righteous God and a Saviour.”

writer of the age towards enabling us to understand the sense of the Hebrew scriptures, to taste their beauties, and to restore their integrity by the rules of sound criticism. His exposition of Isaiah is the best commentary extant on any part of the Old Testament. His translation represents the meaning of the original with great judgment and learning. My objections lie, not against his interpretations, but only against the mode of rendering which he has occasionally adopted: and I have freely stated them, because I consider the subject as an important one, and because I feel the weight which a name of such eminence carries with it.

“ And mine arm shall dispense judgment to the peoples.”

Bp. Lowth. Isa. li. 5.

“ shall judge.”—*Engl. vers.*

“ Then shall we be struck at once with admiration and terror.”

Isa. xli. 23.

for,

“ That we may wonder and may fear together.”

In like manner the learned Mr. Blayney has,*

“ A seed of a genuine quality.” *Jer. ii. 21.*

“ A right seed.”—*Engl. vers.*

“ Who putteth the righteous to trial.” *Jer. xx. 12.*

“ That triest the righteous.”—*Engl. vers.*

“ In an evil, and not in a friendly manner.” *Jer. xxi. 10.*

“ For evil and not for good.”—*Engl. vers.*

“ Intentions of peace, and not of hurtful tendency.”

Jer. xxix. 11.

“ Thoughts of peace, and not of evil.”—*Engl. vers.*

2. The rule excludes defective translations.

The thirty-sixth chapter of Isaiah begins, in Bishop Lowth's version, “ In the fourteenth year of King Hezekiah,” &c. ויהי “ Now it came to pass” being omitted. The Bishop also leaves לאמר “ saying” untranslated, chap. xxxvi. 21.

3. The rule excludes ungrammatical forms of expression.

* See his elaborate and useful comment on Jeremiah, 4to. Oxford, 1784.

The English version is in general very accurate : but, Isa. xlv. 24, we find, "I am the Lord that maketh all *things*, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself:" for, make, stretch, spread. See Bp. Lowth's Grammar, London, 2nd edit. p. 149. And Matt. v. 23, we read, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;" &c. for, remember.

4. The rule excludes obscure renderings.

I speak rather of obscurities into which translators are apt to fall, than of those unpardonable ones which are owing to a departure from the rules of good writing.

Retaining mere Hebraisms would be one source of obscurity. Thus Ainsworth renders Ps. xcv. 2, "Let us prevent his face with thanksgiving:" but we find in our English version, "Let us come before his presence," &c. Of this kind there are some instances in Mr. Blayney's translation. As Jer. xl. 4. "If it seem good unto thee to come with me to Babylon, come; and I will set mine eyes upon thee." "And I will look well unto thee."—*Engl. vers.*

"Give thyself no rest, let not the daughter of thine eye stand still." Lam. ii. 18.

"Let not the apple of thine eye cease."—*Engl. vers.*

Another source of obscurity is, the use of such obsolete, foreign, and learned words or phrases as are

for the most part unintelligible. An authorized translation of the Bible should be adapted to the capacity of common readers ; and therefore this kind of diction should be avoided, except where the idea is of such a nature that it ought to be conveyed indirectly. Some passages in our version are now of so antiquated a turn as not to be understood by the generality of scholars. As Judges ix. 53 : “ And a certain woman cast a piece of a mill-stone upon Abimelech’s head, and * all to brake his skull ;” that is, “ utterly, altogether, brake : *והוּ עָרַץ* et fregit.” And again, Ezek. xxx. 2. “ Wo worth the day ;” that is, “ befall.” *Worth*, esse, fieri. Jun. *והוּ יָדָה*, “ *væ diei*.” It must always be remembered that Bp. Lowth’s version is designed for the learned : in one for vulgar use *sorec* for choice vine, *hades* for the grave, or pit, or place of the dead, *maslin* for mixed provender, *ilex* for green oak, *courne* † for covered carriage, &c. would be clearly inadmissible. In the New Testament, some Greek words are retained, as “ phylacteries,” Matt. xxiii. 5, which may be rendered “ frontlets,” or “ scrolls,” and “ anathema,” 1 Cor. xvi. 22, to which I prefer “ accursed ‡.” There are three ways of proceeding as to Hebrew or Hebrew-Syriac words ; admitting them into the text, and rendering them in the margin, as our translators do ; rendering them in the text, as for “ Maran atha,” 1 Cor. xvi. 22, “ Our Lord cometh ;” or both retaining and rendering them in the

* All that he hytte he alto frapped. Archæol. v. 386. i. e. entirely brake in pieces.

† A word formed from the Latin *covinus*, the root of which is *cavus* ; and therefore corresponding to the Hebrew *צב* *vehiculum cameratum, vel testudinatum*.

‡ Margin, a curse.

text, as “*Maran atha, that is to say, Our Lord cometh.*” I incline to recommend the last way.

In their preface, our translators thus express themselves on this subject. “We have shunned the obscurity of the Papists, in their *azymes, tunike, rational, holocauste, prepuce, pasche*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense: that, since they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But we desire that the scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.”

5. The rule excludes debased and offensive terms or phrases.

Ezek. xvi. 43, we read, “Because thou hast fretted me in all these things.” The word is elsewhere rendered “provoked.” Isaiah, lxiv. 6, the English version has, “And all our righteousnesses *are* as filthy rags:” which Bishop Lowth translates, “like a rejected garment;” in more dignified language, as well as nearer to the original. But Isa. xxxvii. 4, the common translation “Wherefore lift up thy prayer for the remnant that is left” [Margin, found] has more exactness and dignity than, “And do thou offer up thy prayer for the poor remains of the people.” Bp. Lowth. Matt. xvii. 15, Doctor Scott renders *κακῶς πασχει* “is grievously handled.” With respect to the other part of the rule, Doctor Delany, in his life of David, very properly proposes to translate such passages as occur

1 Kings' xiv. 10, "him that watereth against the wall." And Mr. Blayney's translation,

"Jerusalem is become as one [rather, as a woman] set apart for unclean among them," Lam. i. 17.

is preferable to that of our English translators.

An exception to this rule may be admitted, when an ancient custom cannot be expressed in a translation without perplexing common readers. Thus, though the Jews in our Lord's time reclined at their meals *ανακλινω* and *ανακειμαι* may be rendered *to sit down*, and not *to lie down*.

RULE II. Where the English idiom requires a paraphrase, it should be so formed as to comprehend the original word or phrase; and the supplemental part should stand in *Italics*; except where harshness of language arises from pursuing this method.

Isaiah i. 4, Bishop Lowth's translation of נורר אחור is, "They are estranged from him, they have turned their back upon him." The Vulgate and the Seventy render more happily: *abalienati sunt retrorsum*; ἀπηλλοτριωθησαν εις τα οπισω. Our translators have, "They are gone backward. Heb. alienated or separated." The root being נור, as about forty MSS. and one edition* read נורר, according to the rule we should translate, "They are estranged *from him, they have gone backward*." So Luke ix. 53, may be rendered, "Be-

* So Ezek. xiv. 5. twelve MSS. and two ed. read נורר.

cause his face was *as though he was* going to Jerusalem." Ps. cix. 4, our translators properly suggest an idea of the conciseness in the original, when they render, "But I *give myself unto* prayer." But where the diction becomes inelegant from the observance of this rule, it may be neglected. Thus, Habakkuk i. 6, many may prefer,

"Who go over the breadth of the earth,
To possess dwelling-places not their own ;"

To

————— *which belong not unto** them.

RULE III. Where a verbal translation cannot be thus interwoven, one equivalent to it, and which implies the reading in the original, should be substituted ; and the idiom in the text should be literally rendered in the margin.

By observing the second and third rules, the genius of the original languages will be shown ; and the reader unskilled in them will be best enabled to interpret for himself.

Thus Bishop Lowth renders Isaiah v. 1,

"My beloved had a vineyard
On a high and fruitful hill."

"In a very fruitful hill "

is the less exact version of our translators. Here the marginal rendering should be, *on a horn, the son of oil.*

RULE IV. The same original word, and its derivatives, according to the leading different senses,

* Heb. it.

and also the same phrase, should be respectively translated by the same corresponding English word or phrase, except where a distinct representation of a general idea, or the nature of the English language, or the avoiding of an ambiguity, or harmony of sound, require a different mode of expression.

In their preface, we learn the sentiments of our translators on this subject; and, from their manner of stating them, may collect that a difference of opinion subsisted about it.

“ Another thing we think good to admonish thee of, gentle reader; that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense everywhere), we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as, for example, if we translate the Hebrew or Greek word once by *purpose* never to call it *intent*; or one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, &c.; thus to mince the matter, we thought to savour more of curiosity than wisdom, and that it would rather breed scorn in the atheist than bring profit to the godly reader. For is the kingdom of

God become words or syllables? Why should we be in bondage to them, if we may be free? use one precisely, when we may use another no less fit as commodiously?" We might also be charged by scoffers with some unequal dealing towards a great number of good English words. Add hereunto, that niceness in words was always accounted the next step to trifling; and so was to be curious about names too: also, that we cannot follow a better pattern for elocution than God himself: therefore, he using divers words in his holy writ, and indifferently for one thing in nature, we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us."

Other learned men have expressed themselves differently.

"Veterem interpretem Erasmus merito in eo reprehendit, quod unum idemque vocabulum sæpe diversis modis explicet. Atqui in eo ipso quoties peccat? Leviculum hoc est, dices. Ego vero aliter censeo, nisi cum ita necesse est, in his quidem libris in quibus sæpe videas mirifica quædam arcana velut unius vocabuli involucris tegi: ut quo propius abest a Græcis et Hebræis Latina interpretatio, eo mihi quidem magis probanda videatur: ita tamen ut simplicitate illa sermonis servata, quæ in his spiritus sancti oraculis plane divina est et admirabilis, asperum illud et horridum scribendi genus vitetur.

"Verborum proprietatem adeo studiose sum sectatus, ut etiam a synonymis, quoad ejus fieri potuit,

libens abstinuerim. Singula Græca vocabula eodem ubique modo exprimere studui, nisi cum diversa fuit significatio, aut peculiaris aliqua ratio incidit: quam et ipsam plerumque notavi.”

Beza in his dedication of the New Testament
to Queen Elizabeth. MDLXIII.

“Quum autem, sicut in Græco sermone una eademque vox retinetur, in Latina quoque interpretatione servatur, ea certe in re multum consuli iis potissimum videtur, qui, cum Græcæ linguæ sint imperiti, Latino acquiescere sermoni necesse habent. Nam inde hoc saltem colligunt, uno eodemque vocabulo Græcum scriptorem uti, ideoque locum unum cum altero conferri debere.”

Henr. Stephani præf. ad Nov. Test. 12mo.
MDLXXVI.

“Here at one view,” says Dr. Taylor in the preface to his Concordance, “those who shall undertake a new version will see under every word how variously it is rendered in the present version; and so may more easily and exactly judge how just those renderings are, and how far they may be reduced to one and the same rendering, which is much to be preferred where the sense will bear it.”

A more scrupulous exactness may well be required in translating the Scriptures, than in any other translation: and unlearned readers should not be deceived by the needless use of synonymous terms, in their comparison of passages which appear to be parallel, and in their notions about the extent of the original

languages, and the copiousness of a writer's style. It may also be shown that not only the sense, but the beauty and force, of many passages depend on a version not deviating from uniformity without a decisive reason.

I therefore propose,

1. That translators should previously agree on the rendering of certain words and phrases. For instance, that יהוה should always be rendered by "Jehovah," and יהוה צבאות by "Jehovah *God* of hosts."

2. That it should be considered, by the help of concordances, whether the same word can always be rendered in the same manner; and that, when an English word suits every place, it should be invariably used. Our translators often vary their terms, not only unnecessarily, but so as to mislead the reader. *Κρατιστος*, which occurs four times, is twice rendered "most excellent," and twice "most noble." *Πατρια*, which occurs thrice, is rendered by "family," "lineage," and "kindred." *Ἀναστατω*, which occurs thrice, is rendered by "to turn upside down," "to make an uproar," and "to trouble." Within the compass of two verses, *αρχιτρικλινος* is rendered "governor of the feast," and "ruler of the feast:" John ii. 8, 9 : *μαρτυρειν*, "to testify," and "to bear witness:" ib. xv. 26, 27 : and *διαίρεσεις*, "diversities," and "differences:" 1 Cor. xii. 4, 5. Even in the same verse we find *μενω* translated by "abide," and "tarry:" Luke xxiv. 22 : *ελεω* by "to have compassion," and "to have pity:" Matt. xviii. 33 : and *αιωνιος* by "everlasting," and "eternal:" Matt. xxv. 46.

3. That, if the original word cannot always admit of the same rendering, of which there are many examples, the different renderings may be reduced to as few as possible, and those the fittest which the language affords.

4. That different words, which have the same sense or nearly the same, should be distinguished in translating them, when the English tongue furnishes distinct and proper terms. As ἐκπλησσομαι "I am amazed," θαμβεομαι "I am astonished," ἐκθαμβεομαι "I am greatly astonished:" ασθενης "sick," αρρωστος "diseased;" μαλακια "infirmity," νοσος and νοσημα "disease:" πολυτιμος "very costly," πολυτελης "very precious," βαρυτιμος "of great price." Minute differences in words should be observed by accurate translators. Thus Matt. xxvii. 46. Mark xv. 34. ανεβησε and εβησε are rendered "cried:" but the former word should be rendered "cried out."

5. That parallel passages should be rendered in the same words. But υπερ is differently rendered Mark ix. 40. Luke ix. 50. "He that is not against us is on our part." "He that is not against us is for us." Matt. xxvi. 41, and Mark xiv. 38, exactly correspond in the original, but differ in our translation. "Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak." "Watch ye and pray, lest ye enter into temptation: the spirit truly *is* ready, but the flesh *is* weak."

It is observed in the rule, that sometimes the English language requires a different translation of

the same original word. Thus, when *בהמה* is opposed to man, it must be rendered *beast*: as, "I will cut off man and beast." Ezek. xiv. 13. But when it is opposed to wild beast, it must be rendered *cattle*: as Gen. i. 25. Joel i. 18.

Ambiguity is avoided, Amos iii. 6.

"Shall there be evil in a city,
And Jehovah hath not * inflicted it?"

Where if the word *done* had been used, God might seem represented as the author of moral evil, instead of judicial calamities.

It is also proper to depart sometimes from the strictness of this rule for the sake of the ear: as Hos. ii. 9, where our translators use *recover*, *cover*, and *discover*, in three lines.

As the Hebrew *vau*, in the sense of *and*, occurs perpetually, and not seldom at the beginning of many clauses together, as Amos viii. 10, Hos. ii. 19—23, Zech. ix. 3—8, it is often proper to translate it by *Now*, *so*, *then*, &c. and many may think that the same precise rendering is unnecessary, as to some other words which are frequently repeated, and which are not the object of criticism: as, that *ἀπερχεσθαι* may be indiscriminately rendered by "to depart" and "to go away," *ἐξερχεσθαι* by "to depart" and "to go out," &c.

That many passages of scripture would be placed

* Heb. *done*.

in a striking light by uniformity of rendering, may appear from the following examples. Isaiah xxxvii. 3. "This day is a day of trouble, and of rebuke, ותוכחה, and of blasphemy." "This day is a day of trouble, and of rebuke, and of contumely." Bishop Lowth. It follows, *v.* 4: "It may be the Lord thy God—will reprove, ויכחי, [refute, Bishop Lowth] the words which the Lord thy God hath heard." As the verb in *v.* 4, alludes to the noun in *v.* 3, the corresponding terms *reproof* and *reprove* are necessary to convey the sense and force of the passage. Rabshakeh has uttered words of *reproof* against Judah: it may be that God will *reprove* the words of the Assyrian. So Matt. v. 15, 16. "And it shineth, λαμπει, [not, and it giveth light] unto all that are in the house. Let your light so shine," &c. λαμψατω. Rom. i. 19: "Because that which may be known of God is manifest, φανερον, in them; [rather among them] for God hath shewed *it*, εφανερωσε [rather, manifested *it*] unto them." Rom. xv. 4, 5: "For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort, της παρακλησεως, of the scriptures might have hope. Now the God of patience and consolation, της παρακλησεως, [rather, comfort] grant you to be like-minded," &c. And again *ib.*, *v.* 12, 13,—"In him shall the Gentiles trust, ελπiousιν, [rather, hope]. Now the God of hope, της ελπιδος, fill you with all joy," &c. The beauty of St. Paul's manner is lost in the common rendering.

RULE V. The collocation of the words should never be harsh, and unsuited to an English ear. An inverted structure may often be used in imita-

tion of the original, or merely for the sake of rhyme in the sentence; but this should be determined by what is easy and harmonious in the English language; and not by the order of the words in the original, where this produces a forced arrangement, or one more adapted to the license of poetry than to prose.

I cannot, therefore, recommend to the imitation of future translators the manner of placing words which Bishop Lowth occasionally uses. As,

“Wherefore my bowels for Moab like a harp shall sound.” Isaiah xvi. 11.

“In Jehovah shall be justified, and make their boast, all the seed of Israel.” C. xlv. 25.

But I approve of such a structure as,

“To the fatherless they administer not justice.”

C. i. 23.

“And the reproach of thy widowhood thou shalt remember no more.” C. liv. 4.

Though I think that the former line may be better rendered according to Rule I.

“The fatherless they judge not.”

In Mr. Blayney’s translation we find frequent instances of a good structure, by judiciously adhering to the Hebrew turn of the sentence. As,

“And mine heritage ye made an abomination.”

Jer. ii. 7.

“And the sword and the famine shall we not see.”

Jer. v. 11.

Our translators also sometimes give a pleasing turn to the clauses by conformity to the order of the words in the original.

As, “Surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you.” Ezek. xx. 33. “And with their idols have they committed adultery.” Ib. c. xxiii. 37. But they are by no means strict observers of this method; for in the next verse to the passage last quoted they render, “And have profaned my sabbaths;” whereas the order in the Hebrew is, “And my sabbaths have they profaned.” They also make use of inversions which are not found in the Hebrew; as, “And out of their hand I will not deliver *them*,” where the original is, “And I will not deliver *them* out of their hand.” Zech. xi. 6.

RULE VI. The simple and ancient turn of the present version should be retained.

Swift was an admirer of simplicity, and is an example of it. He thinks it “one of the greatest perfections in any language;” and “the many beautiful passages in the Old and New Testament he takes to be owing to the simplicity that runs through the whole.” Letter to Lord Oxford.

This simplicity arises, in a great measure, from the preference of pure English words to foreign ones.

Thus our translators use *keep back* for *suppress*, *call upon* for *invoke*, *put under* for *submit*, *bow down* for *incline*, *lift up* for *exalt*, *stretch out* for *extend*, *cry out* for *exclaim*, *put away* for *divorce*, *put asunder* for *separate*, *cut off* for *reject*, *let go* for *dismiss*, *fall away* for *desert*, &c. They are even so fond of these Anglicisms, that they often prefer them to single English words: as in the use of *turn back* for *return*, *go away* for *depart*, *let go* for *release*, &c. In this they are generally to be imitated.

But when a latinized word expresses the precise idea of the original, which a term purely English cannot reach, it may be questioned whether propriety should be sacrificed to simplicity. Thus the word *gaudio* signifies *to show joy by outward gestures, tripudiis et volutationibus*: see Cast. lex.; and I am, therefore, disposed to render it always by *exult*.

Again: this manner of expression should, I think, be rejected when it degenerates into familiar idiom: as, *hold thy tongue* for *be silent*, *we cannot tell* for *we know not*, *to take in hand* for *to undertake*, *to be at hand* for *to draw nigh* or *to approach*, *to cast in one's teeth* for *to reproach* or *revile*, &c. One reason for the disuse of such phrases is, that a translation of the Bible should be a classical book to a foreigner, who would be perplexed by such language.

1. The rule, therefore, excludes such words as *dilate*, *vindicator*, *fabricator*, *inanity*, *rectitude*, &c. See Bishop Lowth's *Isaiah*. And Mr. Blayney has *devolve*, *resolve*, *relinquish*, *convoke*, *deposit*, *libations*, *machinations*, &c.

2. It also excludes modern terms and phrases, and the pomp and elegance of modern diction.

A few examples will show how much the admission of these would lessen the gravity and majesty so well supported in the received translation. Doctor Priestley has *custom-house* for *receipt of custom*. Engl. harmony. Doddridge renders Mark vi. 21: "And a convenient day happened when Herod on his birthday made a supper for his lords, and chief officers, and *other persons of distinguished rank* in Galilee." Bp. Lowth has "*envoy, negociator, plebeians*;" "your * soul shall feast itself with *the richest delicacies*;" "† *in suppliant guise address thee*;" "‡ *disparting rills*;" "§ *whose antiquity is of the earliest date*," &c. In Mr. Blayney's Jeremiah we find "the *privy council* of Jehovah;" "the *environs* of Jerusalem;" "the *manufacture* of the potter;" "|| and the captain of the guards gave him provisions, and a *gratuity*, and dismissed him;" "¶ *cause cavalry to come up*;" "*** his haughtiness is exceedingly *supereminent*;"

—"†† they have sinned against Jehovah,
The *legitimate* fold and *recourse* of their-fathers," &c.

3. The rule supposes that the old inflections should be retained, and the use of the subjunctive mood after certain particles.

4. It also supposes that such Hebraisms should be

* Is lv. 2. † xlv. 14. ‡ xxx. 25. § xxiii. 7. || Jer. xl. 5. ¶ li. 27.

** xlviii. 29. †† Jer. l. 7.

retained as the English language easily admits, or to which an English ear is now accustomed. Of this kind are, *the throne of his glory; labour of love; as for Ephraim, their glory shall flee away as a bird:* which form resembles Sallust's *Plebs urbana, ea vero praeceps ierat*; and that common Atticism, *Urbem quam statuo, vestra est*. "The Hebrew idioms run into the English tongue with a particular grace and beauty. Our language has received innumerable elegancies and improvements from that infusion of Hebraisms which are derived to it out of the poetical passages in holy writ. They give a force and energy to our expressions, warm and animate our language, and convey our thoughts in more ardent and intense phrases than are to be met with in our own tongue. There is something so pathetic in this kind of diction, that it often sets the mind in a flame, and makes our heart burn within us." Addison. Spect. N. 405.

RULE VII. The old ecclesiastical terms should be continued: as *grace, elect, predestinated, &c.*

"We have avoided the scrupulosity of the Puritans who leave the old ecclesiastical words and betake them to other; as when they put *washing* for *baptism*, and *congregation* instead of *church*."

Pref. to the English translation.

Such words are now part of our theological language; and explanations of them perpetually occur.

RULE VIII. Metaphors are, in general, to be retained; and the substitution, or unnecessary introduction, of new ones should be avoided.

If the original metaphor cannot be transfused, it should be rendered in the margin. The genius of a language, and the nature and customs of a country, will often appear by observing this rule.

Bishop Lowth renders Isa. xliv. 8,

“Is there a God beside me?”

Yea, there is no other sure protector; I know not any.”

“Yea, *there is* no * God;” &c. English version.

I prefer rendering,

“Yea, *there is* no rock; I know not *any*.”

See Ps. xviii. 2, 46.

Again: the Bishop renders ch. xlii. 22,

“And are plunged in dark dungeons.”

Hebr. hidden

RULE IX. Proper names should remain as they are now written.

So little depends on their orthography in a translation, and they are now so familiarized to the ear, that to alter them may perplex or offend some, and cannot benefit any.

This rule was among King James’s instructions to our translators. “The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, according as they are vulgarly used.” Lewis, 2d. ed. p. 317.

* Marg. Hebr. rock.

Bishop Lowth writes *Tsoar* for *Zoar*, *Botsrah* for *Bozrah*, *Retsin* for *Rezin*, and *Amots* for *Amos*: &c. Mr. Blayney also has *Jabetz*, *Jahatza*, &c.

It is material that the names of the same persons should be written in the New Testament as they occur in the Old: and that we should read *Elijah*, *Elisha*, *Isaiah*, *Noah*, *Haran*, *Joshua*, &c. for *Elias*, *Eliseus*, *Esaias*, *Noe*, *Charran*, *Jesus*, *Hebr. iv. 8*, &c.

RULE X. The best-known geographical terms should be inserted in the text, and the original ones should stand in the margin. As *Syria*, marg. *Aram*: *Ethiopia*, marg. *Cush*, &c.

RULE XI. The language, sense, and punctuation, of our present version should be retained; unless when a sufficient reason can be assigned for departing from them.

RULE XII. The critical sense of passages should be considered; and not the opinions of any denomination of Christians whatever.

The translators should be philologists, and not controversialists.

RULE XIII. Passages which are allowed to be marginal glosses, or about the authenticity of which critics have reason to be doubtful, should be placed in the text between brackets.

RULE XIV. In the best editions of the bible,

the poetical parts should be divided into lines answering to the metre of the original.

The common editions would be made too expensive by such a distribution, which would occupy a large space: but this inconvenience may be avoided by placing each hemistich between inverted commas, or by any other proper mark of distinction for the pause.

Dr. Kennicott's words on this subject are: "Si universa in Bibliis Hebræis carmina, more poetico, lineis brevibus, et plerumque fere æqualibus (saltem ubi non fuerint corruptæ), nunc demum imprimerentur; mirum quantum elucesceret statim sacri poetæ mens, idque in mille locis; ubi sub usitata prosæ forma difficillimum est ullam, saltem veram, expiscari sententiam." Præf. ad Vet. Test. Hebr. § xx.

Thus Gen. iv. 23, should be pointed as follows:—

"And Lamech said unto his wives:

Adah and Zillah, hear my voice;

Ye wives of Lamech, hearken unto my speech."

And Isa. liii. 2:—

"He hath no form nor comeliness, that we should regard him;

Nor appearance, that we should desire him."

See Præl. Hebr.

RULE XV. Of dark passages, which exhibit no meaning as they stand in our present version, an

intelligible rendering should be made on the principles of sound criticism.

“ There is scope enough for—the improvement of sacred literature; especially if proper hands were employed in doing the same good office for the Hebrew bible as hath been done for the Greek Testament; I mean, in mending the text a little, by consulting the most ancient MSS. and versions.” Taylor pref. to Hebr. conc. Sect. iv. “ If the translation should sometimes appear to be merely conjectural, I desire the reader to consider the exigence of the case; and to judge, whether it is not better, in a very obscure and doubtful passage, to give something probable by way of supplement to the author’s sense apparently defective, than either to leave a blank in the translation, or to give a merely verbal rendering, which would be altogether unintelligible.”

Bishop Lowth prel. diss. to Isa. p. lxxiii.;
where see p. xxxix. xl.

And the same excellent critic, after making a conjectural emendation of Isa. lxiv. 5, adds: “ This, it may be said, is imposing your sense upon the prophet. It may be so: for perhaps these may not be the very words of the prophet; but, however, it is better than to impose upon him what makes no sense at all; as they generally do, who pretend to render such corrupt passages.”

“ It is manifest,” says * Professor J. D. Michael-

* Bibl. Orient. et Exeget. Part. xxi. Communicated by Mr. Woide.

lis, " that in some of the Minor Prophets the text has been sent down to us in very faulty copies : so very faulty, that the true reading of several passages is wanting in all the MSS. and ancient versions, and that conjectural criticism is necessary."

Emendations founded on external authority will, of course, be preferred ; and, when there is a choice of them, that particular one which furnishes the best sense, and most resembles the present text. When outward helps fail, recourse can only be had to the exigence of the place.

In printing the best edition of a new version, I propose that the references to parallel places should be retained ; that supplemental words should be distinguished by *Italics* ; that different interpretations of obscure places should occasionally be given in the margin ; that the paragraphs should be accurately divided according to the sense, and should consist of larger ones, marked ¶, and of smaller, marked ¶ ; that the contents, briefly comprehending the critical sense of the writer, should be prefixed to each large paragraph ; that the chapters should be distinguished in the margin, and the verses, either in the margin, or by a small numerical figure over the line, as in the Louvre edition of the Greek Testament ; that there should be different marks for various readings adopted in the translation, denoting (1.) whether they are founded on the ancient versions and paraphrases ; (2.) on MSS. including the Samaritan ; or (3.) on both these authorities ; or (4.) only on conjecture ; and that a large explanatory index, of difficult terms, through-

out their several classes should be subjoined, together with an accented table of proper names, and also a table of the sacred books, in their chronological order; according to which order, it is my opinion, that they should be read in churches.

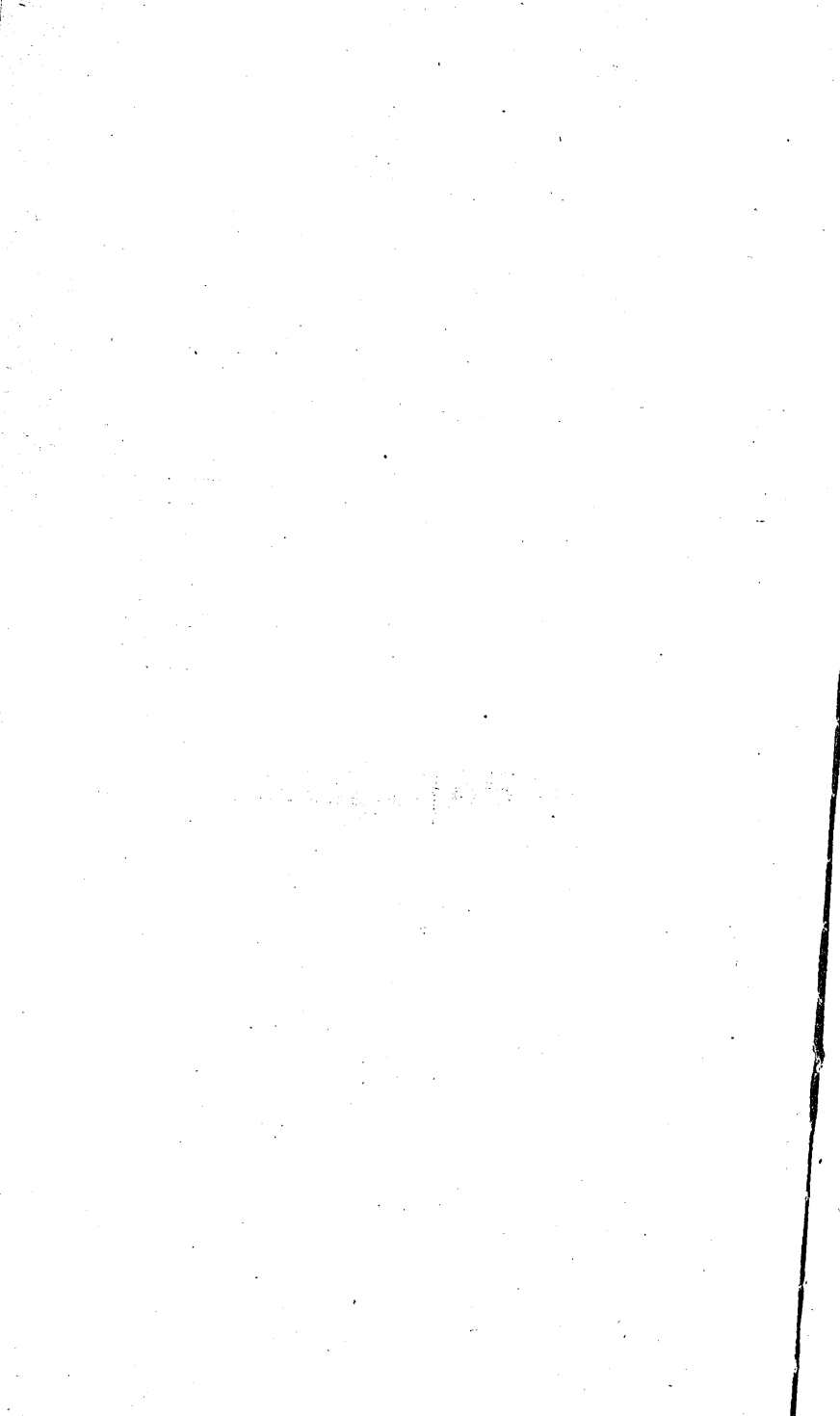
I trust that these rules have obviated some objections to the proposed undertaking; as, according to them, a new version would be as simple, natural, and majestic, as beautiful, affecting and sublime, as that in present use; with the additional recommendation of being more pure, exact, and intelligible. It is true, that nothing of this kind can be undertaken without temporary offence to the prejudiced and ignorant. But the opinion of these will soon be outweighed by the judgment of the reasonable and well-informed. The real question amounts to this; whether we shall supply Christian readers and Christian congregations with new means of instruction and pleasure, by enabling them to understand their bible better; and let all who can promote a work of such moment consider this question with due seriousness and attention.

THE

MINOR PROPHETS

In their supposed order of time, according to the dates
of reigns in BLAIR'S TABLES.

	Before Christ.	Kings of Judah.	Kings of Israel
JONAH	Between 823 and 783.		Jeroboam II. 2 Kings xiv. 25.
AMOS	Between 823 and 758.	Uzziah. Ch. i. 1.	Jeroboam II. Ch. i. 1.
HOSEA	Between 809 and 698.	Uzziah, Jotham, Ahaz, and Hezekiah. Ch. i. 1. But very early in Hezekiah's reign.	Jeroboam II. Ch. i. 1.
MICAH	Between 757 and 698.	Jotham, Ahaz, and Hezekiah. Ch. i. 1. But early in Hezekiah's reign.	
NAHUM	Probably between 720 and 698.	Probably towards the close of Hezekiah's reign.	
JOEL	Probably between 697 and 660.	Probably in the reign of Manasseh.	
ZEPHANIAH	Between 640 and 609.	In the reign of Josiah. Ch. i. 1.	
HABAKKUK	Probably between 606 and 598.	Probably in the reign of Jehoiakim.	
OBADIAH	Soon after 586.	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.	
HAGGAI	About 520.	After the return from Babylon.	
ZECHARIAH	From 520 to 518.		
MALACHI	About 436.		



THE BOOK

OF

J O N A H.

CHAPTER I.

- 1 Now the word of Jehovah came unto Jonah *the* son of
2 Amittai, saying; Arise, go to Nineveh, that great city,
and cry against her: for their wickedness is come up
before me.
3 But Jonah rose up to flee unto Tarshish from the pre-
sence of Jehovah: and he went down to Joppa, and
-

CHAP. I. 1.—*Jonah*.—He was of Gath-hepher, in the tribe of Zebulun, a part of Lower Galilee. Josh. xix. 13. He prophesied in the reign of Jeroboam the Second, king of Israel; who began to reign 823 years before Christ, and reigned in Samaria 41 years. See 2 Kings, xiv. 23—25.

2. — *Nineveh*.—The capital of the Assyrian empire. See the notes ch. iii. 3, iv. 11: and on Nahum; ch. i. 1. iii. 18.

— *cry*.—Proclaim as a prophet.

— *against her*.—Or, concerning her. Noldius, Sec. 10.

— *for their wickedness*.—Or, that their wickedness, &c. Nold. Sec. 20.

3. — *to flee*.—Jonah might consider this mission as an uncommon, unprofitable, and dangerous one. He certainly thought that his veracity as a prophet would be affected by God's merciful change of purpose, ch. iv. 2. This and other parts of his conduct, deserve censure. But men endued with extraordinary gifts of the Spirit, and made the instruments of declaring God's will to mankind, have occasionally been subject to great human infirmities, and have even contracted great guilt. See 1 Kings xiii. 18, 20. Matt. vii. 22. Acts xv. 39. 1 Cor. xiii. 2. Gal. ii. 11.

found a ship going to Tarshish, and paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of Jehovah.

- 4 And Jehovah sent * forth a great wind upon the sea ; and there was a great tempest in the sea : and it was †
5 thought that the ship would be broken *in pieces*. Then the mariners were afraid, and cried every man unto his god. And they cast forth the things which *were* in the ship into the sea, to be lightened of them.

- But Jonah was gone down to the sides of the hold ; and
6 lay, and was in a sound sleep. And the ship-master came near unto him, and said unto him, What ‡ meanest thou, O sleeper ? arise, call unto thy God : perhaps God will think upon us, that we perish not.

- 7 And they said one § to another, Come and let us cast lots ; that we may know for whose cause this evil *hath*

* Hebr. cast forth.

† was thought to be broken.

‡ What to thee.

§ every man to his neighbour.

—*Tarshish*.—Bochart says, that there were two places of this name ; one, Tartessus in Spain, which Stephanus de Urbibus places near the pillars of Hercules ; the other, in the Indian ocean, near Ophir or Taprobana, which island is usually thought to be the modern Ceylon. To this latter men sailed from Eziongeber on the Red Sea. 2 Chron. xx. 36, 37. Geogr. l. iii. ch. vii. p. 171. ed. Lugd. Bat. fol. 1707. Cocceius and Taylor (see רשׁש in each), think that Tarshish may denote a distant country, whether to the east or to the west ; like our *Indies*. Some derive it from ריר *to view*, and רשׁ, *to delight* ; and thus it may signify a country abounding with desirable productions.

4. — *thought*.—Houbigant supposes, that the original word should be written at length, חשׁבה : *putabatur fractum iri*.

5. — *the things*.—A general term is used, comprehending wares, tackling, provisions.

— *to be lightened*.—So Houbigant : לרחקל : and V. 6 render the word passively.

— *of the hold*.—The *covered* part of the ship.

6. — *ship-master*.—The Hebrew may be rendered, “ the chief man, even the pilot : ” or, “ the chief of the crew : ” which latter is the rendering of Syr. and Chald.

7. — *cause*.—Sake. Secker.

- 8 *happened* unto us. And they cast lots; and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for what cause this evil *hath happened* unto us. What is thy business? and whence comest thou? what
- 9 is thy country? and of what people *art* thou? And he said unto them, I *am* an Hebrew; and I fear Jehovah, the God of heaven, who made the sea and the dry *land*.
- 10 Then were the men || exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he * fled from the presence of Jehovah: for he had told
- 11 them. And they said unto him, What shall we do unto thee, that the sea may be † calm unto us? for the sea
- || Hebr. feared with great fear. * was flying. † may rest from upon us.

8.—*for what cause.*—כִּי is most naturally understood of things, Gen. xxxiii. 8. Judg. xiii. 17. 1 Sam. xviii. 18. Mic. i. 5. See Nold. sec. 5. note. See also Buxtorf's thes. gramm. p. 392.

The words *τινος ἐνεκεν ἢ κακία αὐτῇ ἐστὶν ἐν ἡμῖν*, are wanting in δ. MS. Vat. and in Sixtus Quintus's edition of δ., where the note is, *Τις σου ἡ ἐργασία*. Sic quoque in uno alio libro: in cæteris antecedit, *τινος ἐνεκεν ἢ κακία αὐτῇ ἐν ἡμῖν*. But δ. MS. Al. ed. Ald. and Arab. retain the clause. If we omit it, all is clear. כִּי refers to a person, *v. 7*; whom the lot determined to be Jonah: and it naturally follows; "Then said they unto him, Tell us, we pray thee, What is thy business?" &c.

The hint of omitting the clause was suggested by the late Dr. Kennicott.

—*comest thou.*—In the original the verb is future: which tense has often the force of the present.

9. — *an Hebrew.*—δ. Arab. render a "servant of Jehovah:" because they read עֶבְרִי, contracted for עֶבְרִי. See Lud. Cappell. comm. p. 19. fol. Amst. and Dr. Kennicott's dissert. gen. Sec. 25, subjoined to his Hebrew Bible.

10. — *fled.*—*ἦν φεγγων*. δ. and 13 MSS. and one printed edition, in Dr. Kennicott's Bible, read בָּרַח.

11. — *What shall we do?*—Moerlius quotes the following passage from Orpheus's *Argonautics*.

“Πολλα δὲ μερμηρίζον ἐνὶ φρεσὶ πενκαλιμῆσι,
Ἡ μὲν ἀποφθίσωσι, καὶ ἰχθυοὺς κυρμα βαλῶσιν
Ἀνδρὸς Μηδείαν, ἀποστρεψώσιν δ' Ἐριννυν.

“And much they doubted in their prudent minds,
Whether to kill, and cast a prey to fishes,
Wretched Medea, and avert their fate.”

ver. 1168.

- 12 ‡ grew more and more tempestuous. And he said unto them, Take me up, and cast me forth into the sea; and the sea § shall be calm unto you; for I know that because of me this great tempest is upon you. Nevertheless the men rowed || hard to bring back *the ship* unto the dry land: but they could not; for the sea * grew more and more tempestuous upon them. And they cried unto Jehovah, and said; We beseech thee, O Jehovah, let us not perish, we pray thee, for the life of this man; and lay not upon us innocent blood, for thou, O Jehovah, hast done as it hath pleased thee. And they took up Jonah, and cast him forth into the sea: and the sea † ceased from its raging. And the men feared Jehovah ‡ greatly; and § offered a sacrifice unto Jehovah, and || made vows.
- 17 Now Jehovah prepared a great fish to swallow up Jonah; and Jonah was in the * belly of the fish three days and three nights.

‡ went and was tempestuous. § shall rest from upon you. || Hebr. digged.
 * went and was tempestuous. † stood. ‡ with great fear. § sacrificed.
 || vowed. * bowels.

— *grew more and more tempestuous.*—That this is the true rendering, see Taylor's Con. Root 450; n. 27, 32. The Syriac version makes the words part of the address to Jonah: "quoniam mare ecce it et turbat se contra nos: for the sea groweth more and more tempestuous." Many MSS. and some editions, ascertain the participial form by reading רוער.

12.— *cast me forth.*—Many MSS. and some ed. read ורשילתי; and v. 15, ורשילתי. The points have often excluded the formative letters; which ought to be restored in a correct edition of the text.

13.— *rowed hard.*—The word signifies literally *to dig*. Vulg. and Chald. agree with our English translators in understanding it metaphorically of *rowing*. But ṣ. Arab. Syr. render it, *endeavoured, strove*.

— *to bring back.*—Arab. adds the pronoun *it*, with our version.

14.— *We beseech thee.*—Here, and ch. iv. 2, many MSS. read אָנָּה.

— *innocent blood.*—Punish us not as murderers of an innocent man; for we judge from the whole transaction that we are conforming ourselves to thy will.

15.— *raging.*—Nec horret iratum mare. Hor.

17.— *a great fish.*—We have but an imperfect acquaintance with the

CHAPTER II.

1. THEN Jonah prayed unto Jehovah his God from the *
- 2 belly of the fish, and said :

* Hebr. bowels.

natural history of fishes. However, it is a well attested fact, that sharks grow to a size capable of swallowing and containing a man. See Boch. Hieroz. p. ii. 743.

The miracle of preserving Jonah served to spread the knowledge of Jehovah. The whole transaction had this tendency: ch. i. 16: and it also taught Jonah, and in him the whole prophetic order, God's power and determination to enforce his commands. It is probable that Jonah was the most ancient of those whom the Jews call the later prophets; a constant succession of whom seems to have been sent from the time of Jonah, that they might solemnly admonish the kingdoms of Israel and Judah, while their destruction by the Assyrians and Babylonians impended over them.

— *three days and three nights.*—This would be true, if understood of one complete day, and a small part of two other days.

The precise time was thus determined to prefigure the period of our Lord's continuance in the grave. Matt. xii. 40. As Christ was *the end of the law*, Rom. x. 4. those who understand the genius of the eastern nations will easily admit that some actions and events under the Mosaic dispensation might be purposely modified to foreshadow parts of the Messiah's history.

CHAP. II. 1: This prayer hath much more the appearance of a thanksgiving after a deliverance; and indeed could scarce be used before, whatever change be made in the tenses; unless we suppose it prophetic of the deliverance. Had it not been inserted in the history, many things in it would have been understood metaphorically, as in the Psalms. It seems very strange, that Jonah's sin should never be mentioned, or hinted at, in it. Secker.

Upon reading this period, I expected to find the prayer which Jonah had used, when he was in the fish's belly. But to my great disappointment, I found it to be his thanksgiving after the fish had cast him up. How was this to be accounted for? Why, upon examination it appeared, that the period which is now the tenth was originally the second. I have restored it to its proper place, and with it propriety and sense. A transcriber ages ago omitted it: and when he found out the omission, he wrote it at the end of the thanksgiving, with a reference, no doubt, to the place where it had been omitted, and ought to be inserted. The next transcriber, not observing the reference, let it keep its place at the end of the thanks-

I called by reason of my distress
 Unto Jehovah, and he hath heard me :
 Out of the belly of the grave I cried ; *and* thou hast
 heard my voice.

- 3 Thou hast cast me *into* the deep, in the heart of the sea ; †
 And the flood compasseth me about :
 All thy ‡ billows and thy waves have passed over me :
 4 And I said, I am driven out from before thine eyes :
 Yet shall I again see thine § holy temple.

† Heb. seas.

‡ breakers.

§ the temple of thine holiness

giving. And there it has continued from that day to this. Let the reader learn from hence, when he meets with incoherence or absurdity in scripture, not to impute it to the inspired writer, but to the careless transcriber. In my translation of the Psalms, several of these transpositions are noted. Green.

2. — *and he hath heard me.*—He thanks God that, in consequence of his prayer, his life is wonderfully preserved.

— *Out of the belly of the grave*—The prophet deemed the belly of the fish to be his grave. But God, in providing the fish, had other purposes to serve, than to find him a grave, or even to preserve his life. He had been ordered to go to Nineveh. Out of frowardness he embarked on a ship for Tarshish, that he might fly the furthest from it. God, to punish his disobedience and correct his frowardness, provided this fish to swallow him, and to carry him the speediest way to it. I collect this from Jonah's continuing three days and three nights, according to the Jewish manner of reckoning, in the fish's belly. Had the fish been provided only to save his life, he might soon have cast him on the next shore. But as he kept him three days in his belly, I conclude he did more than swim about with him. Within that time he probably conveyed him the nearest way from the Mediterranean to the Euxine sea, and vomited him upon the nearest shore to Nineveh. And there it was that he offered up this thanksgiving, and there the word of the Lord came to him a second time, saying, "Arise, go to Nineveh, that great city." c. iii. 1. Green.

3. — *All thy billows, &c.*—This line occurs Ps. xlii. *A. 7.*

4. *And I said, &c.*—At first I despaired of life ; but now I know, by prophetic impulse, that I shall be preserved. Compare Ps. xxxi. 23.

"And I said in my haste,
 I am cut off from before thine eyes."

- 5 The waters have surrounded me to *the peril of my life*;
The deep compasseth me about:
Sea-weeds are bound about mine head:
- 6 I have gone down to the || bottoms of the mountains:
The bars of the * earth *are* about me for ever.
But thou wilt bring up my life from destruction, O
Jehovah my God.
- 7 When my soul fainted within me,
I remembered Jehovah:
And my prayer came unto thee,
Unto thine holy temple.
- 8 They that serve false † vanities forsake *the source of their*
mercy.
- 9 But I will sacrifice unto thee with the voice of thanks-
giving:
That which I have vowed will I pay, *for* my deliverance
unto Jehovah.

|| cuttings off. * Heb. The earth, her bars. † vanities of falsehood.

5. — *to the peril of my life.*—See Ps. lxi. 2. He again represents his desponding language, to the second line of v. 6.

6. — *bottoms.*—Roots, foundations.

— *The bars of the earth.*—The strong and firm lower parts of the earth are about me, to the destruction of my life.

— *But thou, &c.*—He returns to the language of security and thanksgiving; as at the close of v. 4. If we translate “hast brought up,” the prophet may speak of that as already and completely done, which God had done in part, and was about to accomplish. But, as the *vau* is not always converse, see Joel ii. 18, 19, 20, we may render, “wilt bring up.” V. has *sublevabis*.

— *destruction.*—The pit. Seeker.

8. — *false vanities.*—Idols. See Deut. xxxii. 21. Ps. xxxi. 7.

— *the source of their mercy.*—So Ps. cxliv. 2, the Psalmist calls God *his mercy*, or the author of mercy to him. See also Ps. lix. 11, 18. Syr. reads “thy mercy.” One reading of Symmachus in Montfaucon’s Hexapla is, “his mercy.”

9. — *for my deliverance.*—The preposition is often omitted in the Hebrew: as before נצלה v. 3. See Hos. vii. 11. Houbigant proposes to read נצלה, as δ. MS. A1. have εἰς σωτηρίον μου: with which MS. the Aldine edition of δ. agrees.

May not this mean, “even a sacrifice of deliverance unto the Lord?” Seeker.

- 10 And Jehovah commanded the fish; and it † cast out
Jonah upon the dry *land*.

CHAPTER III.

- 1 AND the word of Jehovah came unto Jonah the second
2 time, saying; Arise, go to Nineveh, that great city; and
cry unto her § *in* the words which I *shall* speak unto
3 thee. And Jonah arose, and went to Nineveh, according
to the word of Jehovah.

† Heb. vomited.

§ the cry.

I would retain the old translation, "Salvation *is* of Jehovah." See Ps. iii. 8. xlvi. 8. lxii. 11, 12. Dan. ix. 7, 8, 9. Doctor Forsayeth.

יְשׁוּעָה is used Ps. iii. 2.

The reader may see this ode distributed into measure by Dr. Kennicott in his Hebrew Bible; and by Mr. Green in his "Poetical Parts of the Old Testament." Cambridge, 1781.

10. — *the dry land*.—Probably on the coast of Palestine.

2. — *unto her*.—Three MSS. have עליה "against her;" two read thus originally; and two have the *κ* on a rasure. The reading of these MSS. is agreeable to ch. i. 2, and V. 6. Ar. Syr.

3. — *very great*.—For the Hebrew phrase, see Gen. xxiii. 6. xxx. 8. Ps. xxxvi. 6. lxxx. 10. Hos. xiii. 15. Isai. xxviii. 2. xl. 7. Amos iv. 11. Cant. viii. 6. Acts vii. 20. Strabo says that Nineveh was much greater than Babylon. L. xvi. p. 737. marg. Amst. fol. 1707. Diodorus Siculus represents the city as an oblong figure; the two longer sides of which measured 150 stadia, and the two shorter 90. "Ninus," says this historian, "hastened to build a city of such magnitude, that it should not only be the greatest which then existed in the whole world, but that none in succeeding ages, who undertook such a work, should easily surpass it. Wherefore, as the whole circuit was 480 stadia, his expectation has not been deceived. For no one has since built so great a city; both as to the extent of its circuit and the magnificence of the wall." Ed. Wess. l. ii. §. 3. p. 65. marg. Ammianus Marc. says, that the ancient Ninus was *civitas ampla*, l. xiv. c. viii. And Eustathius has this note on Dionysius's περιηγησις, l. 990, p. 125, ed. H. Steph. "They say that Ninus, situated on the Tigris, which was much greater than Babylon, was wholly destroyed when the

Now Nineveh was || a very great city, a journey of
 4 three days. And Jonah began to go through the city,
 one day's journey; and he cried and said, Yet forty days,
 and Nineveh *shall be* overthrown.

5 And the men of Nineveh believed God, and proclaimed
 a fast, and put on sackcloth, from the greatest of them
 6 even to the least of them. For the matter came unto the
 king of Nineveh; and he arose from his throne, and put
 away his robe from him, and covered *himself* with sack-
 7 cloth, and sat on ashes. And it was proclaimed and *
 published in Nineveh, by the decree of the king and of

|| a city great unto God.

* Heb. said.

Persian empire was subverted." He adds a report that fourteen myriads were employed for eight years in building this city.

— *a journey of three days.*—Herodotus reckons 150 stadia a day's journey. L. v. c. 53. p. 398, ed. Wess. He likewise says, that a parasang is 30 stadia. Ib. But a σταθμος, mansio, or day's march, is five parasangs. See Xen. Cyri Exp. l. iv. p. 297, 8. 4to. ed. Hutchinson: and Boch. Geogr. l. iv. c. xx. p. 252.

— *forty days.*—*δ.* and Ar. read *three*. Houbigant thinks that a Greek scribe mistook some abbreviation of τεσσαράκοντα. Syr. Chald. Aq. Symm. Theo. read with the Hebrew. And Bochart observes, from Jerom, that forty days is a solemn period of time in scripture, see Ex. xxiv. 18. 1 Kings xix. 8, and that Jonah's denunciation employed three days. Hieroz. p. ii. 746.

5. — *believed.*—Nineveh might have been threatened at that time by enemies or insurgents; and the fame of the God of Israel, and his prophets, might have reached that city.

6. — *the king of Nineveh.*—About thirteen years after the death of Jeroboam II., king of Israel, Pul, king of Assyria, invaded Israel. So that Pul, or his predecessor, may have been the king here mentioned.

— *ashes.*—See, as to this eastern custom, Job ii. 8. Isa. lviii. 5. Jer. vi. 26. Esth. iv. 3. Matt. xi. 21.

7. *And it was proclaimed and published.*—Και ἐκηρυχθη καὶ ἐρρέθη. *δ.* Literally: And *one* cried and said, &c. The nominative *אֶחָד*, *quidam*, *τις*, is often to be supplied. See Numb. xix. 3, 5. 1 Sam. xxiii. 22. 1 Kings xxii. 38. Amos iv. 2. Mic. ii. 4. v. 1. &c. See Nold. voc. *אֶחָד* §. 7. Bochart, Hieroz. 668, says, Lingua Hebraica ante verbum activum sæpe omittit nomen agentis.

- his † chief men, saying; Let neither man nor ‡ beast, herd nor flock, taste any thing: let them not feed, nor
 8 drink water: but let man and § beast be covered with sackcloth; and *let men* cry mightily unto God, and let them turn every one from his evil way, and from the
 9 violence which *is* in their hands. Who knoweth *if* God will turn and repent, and will turn away from || his hot anger; that we perish not?
 10 And God saw their works, that they turned from their evil way; and God repented of the evil which he had said that he would do unto them, and he did *it* not.

CHAPTER IV.

- 1 BUT it displeased Jonah * exceedingly; and *his anger*
 2 was † kindled. And he prayed unto Jehovah, and said; I beseech thee, O Jehovah, *was* not this my saying when

† great. ‡ cattle. § Heb. cattle. || the heat of his anger.
 * with great displeasure. † kindled unto him.

— *beast*.—From the Arab. root *obmutuit*.

Non ulli pastos illis egere diebus
 Frigida, Daphni, boves ad flumina: nulla neque amnem
 Libavit quadrupes, nec graminis attigit herbam.

Virg. Ecl. v. 24.

— *taste any thing*—The eastern mode of fasting was abstinence from food till the evening. 2 Sam. i. 12.

8. — *beast be covered*.—They thus impressed their minds more deeply, and showed how greatly they humbled themselves.

Bellator equus, positus insignibus, Æthon
 It lacrymans. Æn. xi. 89.

Plutarch says, that when the Persian General Masistias was slain, the horses and mules of the Persians were shorn as well as themselves. Aristides, p. 308. 4to. ed. Bryan.

9. — *if God will turn*.—אם is also omitted, Joel ii. 14. See Nold §. 24.

10. — *repented*.—See on Joel ii. 13.

2. — *when I was yet*.—ער, that is, בעשר.

- I was yet in mine own country? Therefore I ‡ made haste to flee unto Tarshish: for I knew that thou *art* a gracious and merciful God, slow to anger, and abundant
 3 in mercy, and *that thou* repentest of evil. And now, O Jehovah, take, I pray thee, my life from me: because *it*
 4 is § better for me to die than to live. And Jehovah said, Doest thou well that *thine anger* is || kindled?
 5 Now Jonah had gone out of the city, and had sat on the east side of the city, and had made himself a shelter there, and had sat under it in the shade, till he should
 6 see what would become of the city. And Jehovah, *even* God, prepared a plant; and it grew over Jonah, to be a shade over his head, to deliver him from his displeasure.

‡ I was beforehand in fleeing. § Heb. my death is better than my life.
 || kindled unto thee.

—*I made haste to flee.*—Præoccupavi ut fugerem, V. προσφθασα τε φυγειν, δ.

—*for I knew, &c.*—Hence we learn how many recent instances of long suffering God had shown.

4. —*Doest thou well, &c.*—Literally, Num benefaciendo accensa est tibi ira? Jonah seems to have thought that his veracity as a prophet, and the honour of his office, were affected. His impatience here, and v. 8, was highly criminal; and illustrates the general disposition of the Hebrews.

5. —*had gone.*—That verbs in the preter form have this force, see Gen. xx. 4. 1 Sam. xxx. 1. among very many instances. While Jonah was in this situation, and perhaps expected an overthrow of the city by earthquake or fire in the course of forty days, God's gracious purpose towards Nineveh was revealed to him.

—*a shelter.*—The word signifies an artificial covert, as a tent or booth: and also a natural one; as Jer. xxv. 38. Job. xxxviii. 40. See Harmer. i. 159.

6. —*a plant.*—Bochart, Hieroz. ii. 623, and also Hiller and Celsius, say that the ricinus, or palma Christi, is here meant. Pliny calls this plant *cici*; and its height, which is that of the olive, the largeness of its leaves, which are like those of the vine, and the quickness of its growth, are said to favour this supposition. See Plin. Nat. Hist. l. xv. c. vii. We may justly attribute a miraculous growth to that which shaded Jonah.

—*and it grew.*—So the versions, and Chald.

—*to deliver him.*—Houbigant rightly reads להצילו; the construction, as it now stands, not occurring elsewhere.

—*from his displeasure.*—Which he had conceived, v. 1: to abate the

- And Jonah rejoiced * exceedingly because of the plant.
 7 But God prepared a worm when the morning † dawned on the morrow; and it smote the plant, and it withered.
 8 And it came to pass, when the sun arose, that God prepared a still east wind: and the sun ‡ beat upon the head of Jonah, and he was faint; and he asked within § himself to die, and said, *It is* || better for me to die than
 9 to live. And God said unto Jonah, Doest thou well that *thine anger* is * kindled for the plant? And he said, I do well that *mine anger* is † kindled *even* unto death.
 10 And Jehovah said, Thou wouldest have spared the plant, for which thou hast not laboured, neither hast thou made it grow; which came up ‡ in a night, and perished § in
 11 a night: and shall not I spare Nineveh, that great city, wherein are more than six score thousand persons, who

* with great joy. † Heb. rose. ‡ smote. § his soul. || my death is better than my life. * kindled unto thee. † kindled unto me.
 ‡ was the son of a night. § the son of a night.

heat; and thus to ease his mind, by easing his body. Or to deliver him from his affliction, or distress, on account of the heat.

8. — *a still east wind.*—*Καύσων*, ὁ; a very scorching and suffocating wind in those countries; as deserts of burning sand lay to the east, or south-east. Peritsol, itin. mundi, p. 180, in Sharpe's ed. of Hyde's works, derives the word from *חרש* to plough; because "ventus ita exarat continentem illum, ut arena ascendat in aërem."

— *within himself.*—Within, or for, his soul; that is, by a known Hebraism, *אמר*, *within*, or *for*, *himself*, Lev. xi. 43, 44. Isa. xli. 2. Matth. xxvi. 38.

10. — *wouldest have spared.*—For this force of verbs in the preter form, see, among many other instances, Numb. xxii. 33. Judges, viii. 19. Ex. ix. 15. which last place should be thus rendered: "For now I would have stretched forth mine hand, and would have smitten thee and thy people with the pestilence; and thou shouldest have been cut off from the earth: but, indeed, for this *cause* have I continued thee [and have not destroyed thee by the pestilence], to show thee, &c." See the close of v. 29.

Jonah seems to have been grieved that so extraordinary and beautiful a plant perished; as well as for the loss of its shelter.

— *in a night.*—Some MSS. and editions read *בבקר* and *בבוקר*.

11. — *six score thousand.*—Reckoning those of a tender age at a fifth

cannot discern between their right hand and their left hand; and *also* much cattle?

part, the city contained six hundred thousand inhabitants. See Boch. Geogr. 252, 3.

— *and their left hand.*—See on Joel ii. 17, for the use of the Hebrew prepositions.

— *much cattle.*—In the large circuit of Nineveh, as in that of Babylon, space was probably left for cattle to feed. Quintus Curtius says of Babylon, “Ædificia non sunt admota muris, sed fere spatium unius jugeris absunt. Ac ne totam quidem urbem tectis occupaverunt; per xc stadia habitatur; nec omnia continua sunt: credo, quia tutius visum est pluribus locis spargi: cætera serunt coluntque; ut, si externa vis ingruat, obsessis alimenta ex ipsius urbis solo subministrentur.”

THE BOOK

OF

A M O S.

CHAPTER I.

- I THE words of Amos, who was among the shepherds of Tekoa, which * came unto him in a vision concerning

* Heb. He saw.

1. — *Amos*.—Though this prophet was of Tekoa, a city in the tribe of Judah (see 2 Chron. xi. 5, 6. and Josh. xv. 20, 59, in the Greek), yet he dwelt in Israel (c. vii. 12), and prophesied chiefly against that kingdom. See ch. ii. 6, &c. He was a shepherd and herdsman, and a gatherer of sycamore fruit: ch. i. 1. vii. 14. But rural employments were general, and honourable, among his countrymen. However, in the words,

“ I was no prophet,

Neither was I the son of a prophet,” ch. vii. 14,

he seems to distinguish himself from those who were educated in the schools founded by Samuel. He borrows many images from the scenes in which he had been engaged; but he introduces them with skill, and gives them force and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious; or reproved injustice and oppression with greater warmth and a more generous indignation. An eminent judge and master of style pronounces him nearly equal to the very first prophets in elevation of sentiments and loftiness of spirit; and scarcely inferior to any in splendour of diction and beauty of composition. *De sacra poesi Hebr. præl. xxi.*

— *shepherds*.—Kimchi says, that shepherds were called קִדְּיִם, because some sheep were *spotted*; Gen. xxx. 32. Drusius, because a *mark* was stamped on them. Bochart derives the word from a corresponding Arabic one, which signifies an inferior kind of sheep or goats, and the shepherd of such; and hence a shepherd in general. Hieroz. i. 442.

Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam *the* son of Joash king of Israel, two years before the earthquake. And he said:

Jehovah will roar from Sion,
And from Jerusalem he will utter his voice:
And the habitations of the shepherds shall mourn,
And the top of Carmel shall wither.

3 Thus saith Jehovah:

For three transgressions of Damascus,
And for four, I will not turn away *the punishment* thereof;

— *Israel*.—*Ἰερουσαλημ*, *δ*. Scribitur abbreviate IAHM, et *Ισραηλ* IHA. Secker.

— *Uzziah*.—He reigned over Judah from the year before Christ 809, to the year 758.

— *Jeroboam*.—See on Jonah i. 1.

— *earthquake*.—This earthquake is referred to, Zech. xiv. 5; and probably, as Bishop Lowth thinks, Isa. v. 25. Josephus describes some of its effects; and attributes it to Uzziah's invasion of the priest's office, recorded 2 Chron. xxvi. 16. Ant. IX. x. 4.

2. — *Jehovah—voice*.—These two lines occur Joel iii. 16. See also Jer. xxv. 30. The meaning is, that God will soon spread terror, like beasts of prey when they roar, Amos iii. 8; in other words, that he will soon display his power in executing judgment. The particular judgment here threatened is a drought. See ch. iv. 6. vi. 12.

— *from Sion*.—His dwelling-place; where he exhibits his glory between the Cherubim. See Jer. xxv. 30.

— *Carmel*.—A very fruitful mountain in the tribe of Judah. Josh. xv. 55. Isa. xxxv. 2.

3. — *I will not turn away*, &c.—For the multiplied transgressions of Damascus, the capital of Syria, I will not rescue it, sc. *עם* the people, from punishment. See Ps. xxxv. 17. The Seventy here translate the suffix by *αυτον*, v. 6. by *αυτες*, and v. 9. by *αυτην*, referring it to the people, the inhabitants, the city. Or, I will not convert the people. Lament. v. 21. Jer. xxxi. 18. Or, I will not pardon it, sc. *פשע* the transgression. Or, I will not turn it back, or revoke it, sc. *דבר* *my purpose*, or *דברי* *my word*. See Numb. xxiii. 19, 20; where *דברה* may be understood. See על דברה, Nold.

“For three transgressions of Damascus,
And for four, I will not restore it.” Lowth's Prel. v. 2. p. 52.

Because they threshed Gillead with threshing-wains of iron :

- 4 But I will send a fire on the house of Hazael,
† Which shall devour the palaces of Benhadad.
- 5 I will also break the bar of Damascus ;
And I will cut off the inhabitant from the valley of On,
And him that holdeth the sceptre from ‡ Beth-Eden ;
And the people of § Syria shall go into captivity unto
Kir, saith Jehovah.
- 6 Thus saith Jehovah :
For three transgressions of Gaza,
And for four, I will not turn away *the punishment*
thereof ;
Because they led into captivity a full || number of cap-
tives,
That they might deliver *them* up to Edom :

† Heb. And it.

‡ or, the house of Eden.

§ Aram.

|| captivity.

Est Litotes : Certissime puniam, et exequar illud decretum meum.
Confer Num. xxiii. 20. Dathius.

— *threshed*.—This alludes to the threshing-wain described Isa. xli. 15. It moved on serrated wheels, and at once forced out the grain and cut the straw. See Pocock on Micah iv. 13, and Bishop Lowth on Isa. xxviii. 27. If we translate *threshing instruments*, we suggest a modern idea.

“*ו. הדרת הגלעד* : ut v. 13.” Secker.

— *Gilead*.—The fact is recorded 2 Kings x. 32, 33.

4. *Benhadad*.—He was the son and successor of Hazael, king of Syria, 2 Kings xiii. 3, 24.

5. — *the bar*.—Perhaps the true reading is *בָּרִידִי* the bars. So *ו.* Syr. and the similar passages, Jer. li. 30. Lam. ii. 9. Nahum iii. 13.

— *the valley of On*.—This, says Bochart, Geogr. Sac. II. vi. 79, and Beth-Eden, *the house of Eden*, *sedes voluptatis*, are other names for the valley of Damascus. On, as we read in *ו.*, may be derived from the Hebr. *אור* *robur*, *opes*, or from On, the Egyptian title of the sun. See the learned Mr. Bryant's Mythology i. 16. ed. 1.

— *Kir*.—Probably a city of Elymais, Isa. xxii. 6. The completion of this prophecy is recorded, 2 Kings xvi. 9.

6. — *captives*.—This might happen at the time of such incursions as are mentioned, 2 Chron. xxi. 16.

- 7 But I will send a fire on the wall of Gaza,
 * Which shall devour the palaces thereof.
- 8 And I will cut off the inhabitant from Ashdod;
 And him that holdeth the sceptre from Ashkelon;
 And I will turn mine hand against Ekron;
 And the residue of the Philistines shall perish,
 Saith the Lord Jehovah.
- 9 Thus saith Jehovah:
 For three transgressions of Tyrus,
 And for four, I will not turn away *the punishment*
 thereof;
 Because they delivered up a full † number of captives to
 Edom,
 And remembered not the league of brethren:
- 10 But I will send a fire on the wall of Tyrus,
 ‡ Which shall devour the palaces thereof.
- 11 Thus saith Jehovah:
 For three transgressions of Edom,

* And it.

† Heb. captivity.

‡ And it.

7. — *wall*.—Perhaps the true reading here, and *v.* 10—14, is דומות
 walls. See *6.* Ar. Syr. Chald.

— *Gaza*.—Hezekiah smote it, 2 Kings xviii. 8. Pharaoh, king of
 Egypt, smote it, Jer. xlvii. 1. Alexander the Great took it, Quint. Curt.
 IV. vi.

8. — *Ashdod*.—Uzziah conquered it, 2 Chron. xxvi. 6.

— *Ashkelon*.—See Jer. xlvii. 5.

— *Ekron*.—See Zeph. ii. 4. All Syria was subdued by Pharaoh
 Necho; and again, as far as Pelusium, by Nebuchodonosor, Jos. Ant. X.
 vi. 1. Berosus also mentions that Nebuchodonosor conquered Syria and
 all Phœnicia, Jos. contr. App. i. §. 19, 20.

9. — *league*.—1 Kings v. 12.

10. — *a fire*.—Nebuchadnezzar took the city of Tyre after a siege of
 thirteen years, Ezek. xxvi. 7—14. Jos. contr. App. i. 20, 21. Otherwise,
 he could not have been represented as the conqueror of all Phœnicia. It
 was also taken by Alexander, Q. Curt. IV. iv. 13; where the words are,
 “Alexander, exceptis qui ad templum confugerant, omnes interfici, ignemque
 tectis injici, jubet.”

- And for four, I will not turn away *the punishment* thereof ;
 Because he pursued his brother with the sword,
 And § cast off his pity :
 And his anger tare for ever,
 And he || kept his wrath perpetually :
 12 But I will send a fire upon Teman,
 * Which shall devour the palaces of Bozrah.
 13 Thus saith Jehovah :

§ Heb. destroyed, or corrupted, his compassions. || his wrath, he kept it. *And it.

11. — *his brother*.—The two nations were descended from Jacob and Esau, who were brethren. It is probable that, before Amos wrote, the Edomites had often distressed Judah and Israel in times of calamity. That this was their custom, see 2 Chron. xxviii. 17. But the words may be spoken prophetically, of the conduct which the Edomites would pursue at the taking of Jerusalem by the Babylonians, Obad. 11—14. Ezek. xxv. 12. xxxv. 5. Ps. cxxxvii. 7.

— *cast off*.—See שָׁחַר Ezek. xxviii. 17. The Seventy and Ar. add בָּאָרַץ, *in the land*, to this clause, “And destroyed his damsels in the land.” See Ch. Vulg. 6. and Judges v. 30.

— *tare*.—וָנָסַר *et asservavit*. Syr. Recte, ut suadent sequentia. Conf. Ps. ciii. 9. At 6. Symm. Th. Ch. Vulg. ut Hebr. Secker.

— *for ever*.—See Gen. xxvii. 41. Numb. xx. 20.

12. — *a fire*.—Nebuchadnezzar subdued the Edomites, Jer. xxv. 9, 21. xxvii. 3, 6. Judas Maccabeus obtained a great victory over the remains of them, 1 Macc. v. 3; probably after they had left the Nabatheans in consequence of a sedition, and had settled to the south of Judah. See Strabo xvi. p. 760. marg. ed. Amst. fol. 1707. For I suppose that the Babylonian conquests had compelled them to take refuge in that part of Arabia. Afterwards, Hyrcanus reduced them under subjection; and permitted them to remain in their country on condition that they conformed to the Jewish laws, Jos. Ant. XIII. ix. 1. See on Obad. 2.

— *Teman*.—A city of Idumea, Jer. xlix. 7, 20. Ezek. xxv. 13. Teman was the grandson of Esau, Gen. xxxvi. 10, 11.

— *Bozrah*.—A city of Idumea, Isa. xxxiv. 6 lxiii. 1. Jer. xlix. 22. Bochart thinks that there was another Bozrah in the land of Moab, Jer. xlviii. 24. Hieroz. II. xlviii p. 534, and Moab was famous for its flocks, 2 Kings iii. 4. Mic. ii. 12.

For three transgressions of the sons of Ammon,
And for four, I will not turn away *the punishment*
thereof;

Because they ripped up the women with child of Gilead,
That they might enlarge their border :

14 But I will kindle a fire on the wall of Rabbah ;

† Which shall devour the palaces thereof,

With shouting in the day of battle,

With a whirlwind in the day of tempest.

15 And their king shall go into captivity,

He and his princes together, saith Jehovah.

CHAPTER II.

1 THUS saith Jehovah :

For three transgressions of Moab,

† Heb. And it.

13. — *Ammon*.—From whom the Ammonites were descended. See Gen. xix. 38. Their country lay to the east of Jordan, in the neighbourhood of Gilead Rabbah was its capital, Deut. iii. 11. 2 Sam. xi. 1. Jer. xlix. 2.

— of *Gilead*—The historians of these times, transmitted down to us, are so concise, that we often want authority for the particular facts referred to.

14. — *a fire*.—The Ammonites were conquered by Nebuchadnezzar, Jer xxvii. 3, 6.

——*tempest.*—This image is naturally and sublimely introduced. So

**"Æneas nubem belli, dum detonet, omnem
Sustinet." Æn. x. 809.**

15. — *their king*.—Or, Malchom, their God. So Vulg. Syr. *ó*. MS. Pachom. and Boch. Hieroz. II. xxxiv. 358. See Jer. xlviii. 7. xlix. 3. 1 Kings xi. 33.

—he.—“הוא *oi isra'el avto. b. II. [i. e. παντες] isra'el th avto*, apud Montf. Cum. sacerdotibus ejus, Syr. Nec male, ut videtur ex Jer. xlix. 3.” Secker. The reading may have been, *הוא וכחמי ושירי*, or *בכחמי ושירי*.

1. — *Moab*.—For the origin of this people, see Gen. xix. 37. Their country lay to the east of the Dead Sea.

And for four, I will not turn away *the punishment* thereof;

Because he burned the bones of the king of Edom into lime:

2 But I will send a fire on Moab,

* Which shall devour the palaces of Kirioth:

And Moab shall die with tumult,

With shouting, with the sound of the trumpet.

3 And I will cut off the judge from the midst thereof;

And all the princes thereof will I slay with him, saith Jehovah.

4 Thus saith Jehovah:

For three transgressions of Judah,

And for four, I will not turn away *the punishment* thereof;

Because they have rejected the law of Jehovah,

And have not kept his statutes:

And their † false gods have caused them to err,

After ‡ whom their fathers walked:

5 But I will send a fire upon Judah,

§ Which shall devour the palaces of Jerusalem.

6 Thus saith Jehovah:

For three transgressions of Israel,

* Heb. And it.

† lies.

‡ which.

§ And it.

— *burned the bones*.—Insulted his remains in a revengeful and savage manner.

2. — *Kirioth*.—A city of Moab, Jer. xlviii. 24—41. Moab was conquered by Nebuchadnezzar, Jer. xxvii. 3, 6.

3. — *the judge*.—Probably the title of the chief magistrate. Thus the Carthaginians had their Suffetes. Houbigant reads מקרבי and שרי.

4. — *their false gods*.—Vulg. idola sua. The next line naturally refers to the idolatries of Judah, with accounts of which their history abounds. Compare Isa. xlv. 20.

5. — *a fire*.—This refers to the burning of Jerusalem by Nebuzar-adan, 2 Kings xxv. 9.

6. — *Israel*.—Amos first prophesies against the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites, who dwelt in the neighbourhood of the twelve tribes, and had occasionally become their enemies and

And for four, I will not turn away *the punishment* thereof;

Because they sell the righteous for silver,

And the needy in return for sandals :

7 They bruise the head of the poor in the dust of the earth,

And turn aside the way of the humble :

And a man and his father go in unto the *same* damsel,

To pollute || mine holy name :

8 And they stretch *themselves* on garments taken to pledge. Near every altar ;

|| Heb. the name of mine holiness.

oppressors. Having thus not only taught his countrymen that the providence of God extended to other nations, but conciliated attention to himself by such interesting predictions ; he briefly mentions the idolatries and consequent destruction of Judah, and then passes on to his proper subject, which was to exhort and reprove the kingdom of Israel, and to denounce judgments against it. The reason why that kingdom was particularly addressed seems to have been, that Pul invaded it in the reign of Uzziah, 2 Kings xv. 19 ; and that, in less than half a century after the first Assyrian invasion, it was subverted by Shalmaneser, 2 Kings xvii. 6.

— *sandals*.—So ch. viii. 6. Even for so inconsiderable a price as that specified.

7. — *bruise*.—Houbigant says, that the true reading is from תרר *terere* ; that the כ has been introduced by eastern scribes from the Arabic form ; and that it is marked with a circle above it in MSS. as a suspicious letter. Vulg. δ. Syr. render according to the sense of תרר : and, Ps. lvi. 1, 2. lvii. 3, δ. translate תרר by καταπατεῖν, as if it had that sense in the Hebrew. See also Vulg. δ. ch. viii. 4. That some verbs are used with כ, see ch. iv. 11. ix. 13. Ezek xviii. 32, compared with v. 23.

— *turn aside*.—From right and justice. See ch. v. 12. Isai. x. 1. xxix. 21.

— *the same damsel*.—Houbigant observes, that δ. have πρὸς τὴν αὐτὴν παίδισκην.

— *to pollute*.—To treat me as if I was not a holy and fearful God, Ezek. xx. 39. Or, by giving occasion of reproach among the heathen, Ezek. xx. 9. For the change from the participle to the preter tense, see Isa. xxix. 21. Amos v. 7, 12. vi. 6.

8. — *stretch themselves*.—Bow *themselves* down ; in the force of the conjugation Hithpahel, which this Hebrew verb wants. See. Ps. cxxv. 5.

And drink the wine of *men* * punished by *unjust* fines,
In the house of their gods.

- 9 Yet destroyed I the Amorite from before them,
Whose height *was* as the height of the cedars,
And he *was* strong as the oaks:
Yet destroyed I his fruit from above, and his roots from
beneath.

- 10 Also I brought you up from the land of Egypt,
And led you in the desert forty years;
That ye might possess the land of the Amorite.

- 11 And I raised up of your sons for prophets,
And of your young men for Nazarites.
Is it not even thus,
O ye sons of Israel, saith Jehovah?

- 12 But ye gave the Nazarites wine to drink:
And ye commanded the prophets,

* Or, unjustly *fined*.

According to the Greek, Latin, and English versions, *et deflectentes se*. The sense is, that they recline at an idolatrous banquet. See Spencer de leg. Hebr. iii. ch. vii.

— *taken to pledge*.—Retained contrary to the law. Ex. xxii. 26, 27.

— *punished by unjust fines*.—The law allowed of pecuniary amercements in some cases, Ex. xxi. 22. Deut. xxii. 19. But the prophet speaks of wine purchased with money arising from iniquitous mulets.

In this verse the future tense is twice affected by the distant *van*.

9. The image is a grand and natural one:

“ Ἡριπε δ', ὡς ὅτε τις δρυς ἠριπεν, ἡ ἀχέρῳις,
Ἡε πίτυς βλωθρη, τὴν τ' οὐρεσι τεκτονες ἀνδρες
Ἐξαταμον πελέκεσσι νηῖον εἶναι.” II. xiii. 389.

“ Ille, mordaci velut icta ferro
Pinus, aut impulsa cupressus euro,
Procidit late.” Hor. Od. L. iv. vi.

So Virgil compares the destruction of Troy to the cutting down of an ancient ornus, or mountain ash; and the fall of Entellus to that of a pine. Æn. ii. 626, v. 447.

The prophet diversifies and continues the image with great beauty.

11. — *Nazarites*.—Persons separated to God by certain ceremonies: Numb. vi.; and particularly commanded to refrain from wine, Ib. v. 3.

Saying, Prophecy not.

- 13 *Therefore*, behold, I *will* press your place,
As a † loaded corn-wain presseth its sheaves.
14 And flight shall perish from the swift,
Neither shall the strong establish his force;
And the mighty shall not deliver himself,
15 Neither shall he that handleth the bow stand;
And the swift of foot shall not deliver *himself*;
Neither shall he that rideth the horse deliver himself:
16 And he that establisheth his heart among the mighty,
Shall flee away naked in that day, saith Jehovah.

† Hebr. full.

13. — *press*.—I give מָעַץ and מָעַץ an active sense; as the word of the same form has in Syriac and Chald. See Cast. lex. See also the Syriac and Chaldean versions of this passage. "Active sumitur in Hiphil, ut et פָּרַץ." Secker.

They are said to weary God, Isa. i. 14. xliii. 24. Mal. ii. 17. But there is no authority for using the word here passively, "I am pressed." And the next verse being joined to this by ו makes it more natural that this should begin to express their punishment. Secker.

— *your place*.—See the original word, Ex. x. 23. xvi. 29. Judges vii. 21. 1 Sam. xiv. 9. 2 Sam. vii. 10. Hab. iii. 16. Zech. xii. 6.

By a full corn-drag I understand one fully laden, so as to make it weighty.

The pronoun לָהּ may be referred to עֲמִיר: sibi manipulos, i. e. suos manipulos: or we may suppose it redundant, as לוֹ, Cantic. ii. 11. Hos. viii. 9. Isa. xxxi. 8. לוֹ, ib. xl. 9: or we may suspect its genuineness; as there is no trace of it in the versions or Chald., and as it resembles the close of the foregoing word.

Our marginal rendering is, I will press your place, as a cart full of sheaves presseth. Quod plenum sibi est manipulis. And Houbigant renders, Ego igitur istum locum, ubi estis, ita calcabo, ut calcet manipulos plaustrum plenum.

14. — *swift*.—Here the swift is opposed to the strong; and v. 16, to him that rideth on a swift beast. I suppose that the four last verses of this chapter refer to the inextricable calamities caused by the earthquake. See ch. i. 1.

— *among the mighty*.—Syr. "as the mighty" בְּנוֹבְרִים.

15. — *himself*.—One MS. supplies נִפְשׁוֹ.

CHAPTER III.

- 1 HEAR this word which Jehovah hath spoken * concerning you, O ye sons of Israel ; *even* * concerning all the family which I brought up from the land of Egypt ; saying :
- 2 You only have I known
From among all the families of the earth :
Therefore will I † visit upon you
All your iniquities.
- 3 Can two go together,
Unless they meet by appointment?
- 4 Will the lion roar in the forest,
When he hath no prey ?
Will the young lion utter his voice out of his den,
If he have not taken *any thing* ?
- 5 Can a bird fall into a snare upon the earth,

* Or, against.

† Or, punish.

CHAP. III. 1. — *O ye sons.*—The Seventy and Arab. read בֵּית, “O house of Israel ;” which is the reading of many MSS.

— *family.*—Used also for people or nation, Jer. viii. 3. Micah ii. 3.

2. — *known.*—Acknowledged by revealing myself to you, and protecting you.

3. *Can two, &c.*—As a journey, in which two engage, naturally supposes a settled meeting ; so the denouncing of God’s designs by his prophets, shows that he has made himself known to them.

— *meet.*—ἑνωσασθαι ἑαυτοὺς, ὁ. נִדְּעָ. Secker.

4. — *roar.*—Naturalists assert that, when the lion sees his prey, he roars before he rushes on it ; and that at this roaring, many animals show great fear. See v. 8. He likewise roars over his prey. The sense seems to be, As the lion roareth on account of his prey, so, by my prophets, I cry aloud against you, because ye are the objects of my vengeance. See v. 8.

5. *Can a bird, &c.*—So I have prepared destruction against you ; and the enemy shall not depart from you, till he have destroyed you. See the latter part of v. 6.

— *Can—will.*—Shall—will? Perhaps, Will a snare rise, spring up?

- Where no gin *is set* for him?
 Will a snare spring from the ground,
 ‡ When it hath not taken *any thing*?
 6 Shall a trumpet be blown in a city,
 And the people not be afraid?
 Shall there be evil in a city,
 And Jehovah hath not § inflicted it?
 7 Surely the Lord Jehovah doeth nothing,
 But he revealeth his secret
 Unto his servants the prophets.
 8 The lion hath roared: who will not fear?
 The Lord Jehovah hath spoken:
 Who will not prophesy?
 9 Publish it upon the palaces in Ashdod,
 And upon the palaces in the land of Egypt:
 And say:

‡ Hebr. When taking it hath not taken.

§ done.

6. *Shall a trumpet, &c.*—As the people run together through fear, when the signal of an approaching enemy is made; so let my warning strike the Israelites with terror.

—*evil.*—Shall the evil of earthquakes, of unfruitful seasons, of hostile incursions, befall my people without my special appointment?

7. —*doeth.*—The Hebrew future has often the *frequentative* force: “is wont to do.”

8. *The lion, &c.*—The awful admonitions uttered by the prophets are as natural a consequence of God’s command, as fear is of the lion’s roaring.

“Fremitu leonis qualis audito tener
 Timidum juvenis applicat matri latus:
 At ille sævus, matre summotâ, leo
 Prædam minorem morsibus vastis premens
 Frangit, vehitque; talis e nostro sinu
 Te rapiet hostis.”

Sen. Troad. 794.

9. —*upon the palaces.*—i. e. the flat roofs of the palaces, the usual place of publishing events, Matth. x. 27. See Bishop Lowth on Isa. xxii. 1.

—*in Ashdod.*—*ἐν Ἀσσυροις, δ. באשור.* Recte, ut videtur: nam sæpe *συστοιχεί* cum *מצרים*: et Azoto excidium prædictum fuit; ch. i. 8. Seeker.

—*And say.*—I suppose this to be extra metrum. See ch. viii. 5.

- Gather yourselves together upon the mountains of Samaria,
 And see great || tumults in the midst of her,
 And the oppressed within her.
- 10 For they know not to do right, saith Jehovah;
 They * treasure up † rapine and spoil in their palaces.
- 11 Therefore thus saith the Lord Jehovah:
 An enemy shall encompass the land,
 And shall bring down thy strength from thee;
 And thy palaces shall be spoiled.
- 12 Thus saith Jehovah:
 As the shepherd ‡ taketh out of the lion's mouth
 Two legs, or a portion of an ear;
 So shall the sons of Israel be § taken out,
 Who sit in Samaria on the side of a bed,
 And in Damascus *on the side of a couch*.

|| Or, violences. * Hebr. treasuring up. † Or, violence.
 ‡ Hebr. rescueth. § rescued.

— *Samaria*.—The capital of the kingdom of Israel; situated on a hill, and surrounded by hills, Maundrell, p. 58. 1 Kings xvi. 24. Some of the versions read הר *the mountain*. See ch. iv. 1.

11. — *shall encompass*.—Houbigant reads וְסָבִיב: *hostis circumsidens*, vel. *circumsidebit*. Perhaps יִסְבֵּב *circundabit*; which exactly corresponds to the verb in the next line. See Syr. “F. עָרַר סָבִיב. sequitur.” Mr. Woide. Five MSS. have וְסָבִיב.

12. — *Who sit*.—See ch. vi. 4. Who now sit luxuriously on beds and couches, Jer. xxxvi. 15. Esth. i. 6. Harmer, ii. 60, endeavours to show that the corner of a bed was the most honourable place; and by מִטָּה he thinks that we may understand a divan, or a part of a room raised above the floor, and spread with a carpet in the winter, and in the summer with fine mats. A mattress laid on this floor might serve for a bed. See p. 67. He also thinks that דְּמֶשֶׂק may signify something made at Damascus. p. 67.

— *Damascus*.—This prophecy may have been delivered when Jeroboam the Second was in possession of Damascus, 2 Kings xiv. 28.

Because דְּמֶשֶׂק in the Arabic version of Isa. iii. 22. is rendered *peplum*. Houbigant leads us to translate,

“Who dwell in Samaria,
 In the extremity of a bed, and in the covering of a couch.”

- 13 Hear [O ye priests,] and testify to the house of Jacob.
Saith the Lord Jehovah *God* of hosts;
- 14 || That in the day when I visit the transgressions of
Israel upon him,
I will *also* * visit the altars of Bethel;
And the horns of the altar shall be cut off, and shall fall
to the ground:
- 15 And I will smite the winter-house
Together with the summer-house;
And the houses of ivory shall be destroyed,
And the great houses shall † have an end, saith Jehovah.

|| Or, surely.

* Hebr. visit upon.

† Or, fail.

According to this conjectural rendering, the sense may be: So a very inconsiderable part shall escape, who hide themselves in the most retired places of their habitations. "Professor Michaelis observes, that MS. 93 reads דמא, which he renders *in latibulo lecti*, from the Arab. *abdedit, occultavit*." Mr. Woide.

If we suppose the word דמא properly to signify the covering of a couch, this name may have been given to it because probably it was generally made of a species of silk so called. דמא in Arab. signifies the threads spun from a silk-worm's thread; and the Hebrew word may be formed from it by the substitution of a cognate letter. Dr. Forsayeth.

13. — *O ye priests*.—The Seventy and Arab. supply this, and there seems to be a peculiar propriety in addressing the priests on this occasion.

— *hosts*.—The word may comprehend the angelic host; the sun, moon, and stars, which are the heavenly host; and the hosts, or armies, of all nations; but particularly those of the Jews, whom God led forth to battle when his people observed his law.

14. — *Bethel*.—See 1 Kings xii. 29, 32. Its destruction is also fore-told ch. v. 5, and may be referred to Jer. xlviii. 13.

— *horns*.—See Ps. cxviii. 27. Ex. xxvii. 2.

15. — *winter-house*.—See Jer. xxxvi. 22.

— *of ivory*.—Inlaid with ivory in some parts of them.

“Δωματα ηχηεντα,

Χρυσου τ', ηλεκτρον τε, και αργυρου, ηδ' ελεφαντος.” Odyss. iv. 72.

“Non ebur, neque aureum

Mea renidet in domo lacunar.”

Hor. Od. L. II. xviii. 1.

See Harmer, i. 181, and Boch. Hieroz. L. II. xxiv. 252.

CHAPTER IV.

- 1 HEAR this word, O ye kine of Bashan,
That *are* on the mountain of Samaria:
That oppress the poor, that crush the needy;
That say to their masters, Bring, and let us drink.
- 2 The Lord Jehovah hath sworn by his holiness,
That, behold, the days *shall* come upon you,
When ye shall be taken away with * hooks,
And your posterity, with nets of fishers.
- 3 And ye shall go out *at* the openings, every one at that
which is before it;

* Or, fishing instruments.

CHAP. IV. 1. *Hear*.—It should regularly be שמעו: and Houbigant suggests that this word may have been originally written שמעו, according to Gen. iv. 23.

—*O ye kine of Bashan*.—Bashan was famous for its flocks and herds, Deut. xxxii. 14. Ezek. xxxix. 18. The proud and luxurious matrons of Israel may be here described. Or if the reader supposes that the men of Israel are addressed, שמעו may be construed with פרוץ *kara to phtauomenon*, or *according to the sense*; and אוריוכם may be the reading, v. 2.

—*to their masters*.—Houbigant reads לאוריון; and V. Syr. Ar. לאריון.

“Masters, or Lords, are husbands.” Gen. xviii. 12. Secker.

2. —*ye shall be taken away*.—Literally: *one shall take you away*. See on Jon. iii. 7.

—*hooks*.—The original word in the masculine is used for *thorns*; but in the feminine it signifies *shields*. In Buxt. Lex. Rabb. צנא signifies *canistrum, corbis*; and is equivalent to צנא in Hebrew, the צ and נ being often changed. So that perhaps a fishing-instrument may be denoted, which, like some now in use, resembled a shield, or a basket, in its form. Our translators render *hooks*, from their analogy to *thorns*.

—*nets of fishers*.—The original word in the masculine is used for *thorns*, and in the feminine for *pots*; and the sense of *hooks* is assumed by the English translators, as before. Perhaps the prophet means vessels of fishing resembling pots, with nets annexed to them.

Those who think that the women of Israel are understood v. 1, may read in this v. עלין and ארכו.

3. —*at the openings*.—The apertures of the fishing instrument in

And I will cast it forth, and will utterly destroy it, saith Jehovah.

- 4 Go to Bethel, and transgress ;
At Gilgal multiply † transgression :
And bring your sacrifices every morning ;
Your tithes, every three years.
- 5 And burn a thank-offering of leaven,
And proclaim, publish abroad, free-will offerings.

† Hebr. to transgress.

which ye were caught. Houbigant reads וּבְפָרִיצִים, because Vulg. Syr. actually supply the preposition; which in Hebrew is very often understood.

— *every one*.—אִשֶּׁר sc. דִּוְהָ fish.

— *utterly destroy*.—Houbigant proposes הִחַרְמִים; “et projiciemini in sagenas.” Possibly וְהִשְׁלַכְתֶּם הִחַרְמִים, “et projiciam eam perdendo eam.” From Chald. Syr. we may collect הָרִי מִנִּי, or הָרִי מִן, “to the mountains of Mini or Armenia.” In v. 2, 3, the image is changed from that of v. 1, in the irregular eastern manner; and I suppose it continued through these two verses, and not interrupted by a second transition.

4. — *Gilgal*.—See ch. v. 5. That this place, which lay between the river Jordan and Jericho, was the scene of idolatry, appears from the contemporary prophet Hosea; ch. iv. 15. ix. 15. xii. 11. It was so called, because at that place God גָּלַל *rolled away* the reproach of uncircumcision from the Israelites, Josh. v. 9.

— *years*.—So יָמִים sometimes signifies. See Ex. xiii. 10. Numb. ix. 22. 1 Sam. i. 3. xxvii. 7. 2 Sam. xiv. 26. See the law of offering tithes at the end of three years, Deut. xxvi. 12.

“לשֵׁשֶׁת יָמִים means by or on the third day without implying any repetition, Ex. xix. 15. Ezr. x. 8, 9. The tithes of the third year were to be given by the Jews to the Levites and the poor, to be eaten within their gates, Deut. xiv. 28. xxvi. 12: but those mentioned here were brought to the temple, and the third day bears some proportion to the preceding *every morning*; but three years do not.—Michaelis, whom see, understands *days*, and all the old versions translate so. Secker.

5. *And burn*.—V. 6. Syr. read וְקָטְרוּ.

— *of leaven*.—Though *of leaven*, in contempt of the law, Lev. ii. 11, makes a good sense; yet the Chaldee, by reading מִחַסֵּם, *from violence*, suggests a better sense.

— *proclaim*.—Inviting many to feast on these sacrifices. See Spencer de leg. Hebr. l. iii. ch. vii. The sense of these two verses is: With the

For thus ye love *to do*, O ye sons of Israel,
Saith the Lord Jehovah.

- 6 And moreover I have given you
Cleanness of teeth in all your cities,
And want of bread in all your places :
And *yet* ye have not returned unto me, saith Jehovah.
- 7 And moreover I have witholden from you the rain,
When *there were* yet three months to harvest :
And I have caused it to rain upon one city,
And upon another city have I caused it not to rain :
One portion hath been rained on ;
And another portion, whereupon I have caused it not to
rain, hath withered :
- 8 And two or three cities have gone
Unto one city
To drink water, and have not been satisfied :
And *yet* ye have not returned unto me, saith Jehovah.
- 9 I have smitten you with blasting, and with mildew, very
much :

punishment denounced, *v.* 2, 3, impending over you, and notwithstanding past tokens of my anger, *v.* 6, &c. ; continue to trust in your idols. A severe derision of their folly and impiety.

6. — *And yet*, &c.—A reprehension which occurs five times in this chapter.

7. — *three months*.—Some understand this of the rain which fell in April, three months before wheat-harvest : others think that there is a reference to the snow and rains which filled the reservoirs in the beginning of February. Harmer i. 40.

— *whereupon I have caused it not to rain*.—For רמסיר, V. 6. Ar. read אמסיר. So does one MS. now ; and a second read so originally, and, perhaps, a third. This reading is, therefore, preferable to רמסיר.

8. — *or three*.—רשליש, Houbigant. V. 6. But Syr. Chald. omit the *vau*. The rhyme in *v.* 7, 8, is prosaic : and yet the use of the future for the past, and the repetition at the close of *v.* 8, are in the poetical manner.

9. — *very much*.—Hebr. multiplicando. See Prov. xxv. 27. A good sense arises from thus changing the Masoretic division of the sentence, and adding הרבות to the former clause. By pointing the word differently we may render, "Your many gardens," &c.

- Your gardens, and your vineyards, and your fig-trees,
 And your olive-trees, hath the locust eaten :
 And *yet* ye have not returned unto me, saith Jehovah.
- 10 I have sent among you the pestilence, after the manner
 of Egypt :
 I have slain your young men with the sword,
 And † your horses have I led away into captivity ;
 And I have made the smell of your camps to come up
 into your nostrils :
 And *yet* ye have not returned unto me, saith Jehovah.
- 11 I have overthrown *some* of you, like the § great over-
 throw
 Of Sodom and of Gomorrah ;
 And ye have been as a firebrand plucked out of the burn-
 ing :
 And *yet* ye have not returned unto me, saith Jehovah.
- 12 Therefore thus will I do unto thee, O Israel :

† Hebr. together with the captivity of your horses. § overthrow of God.

— *the locust*.—The verb נִסַּח in Ar. and Æth. and in the Talmudical writers signifies “*abscindere ramos arborum*.” See Boch. Hieroz. part. ii. p. 443, 484.

10. — *after the manner of Egypt*.—See Deut. vii. 15. xxviii. 60. The unwholesome effluvia, on the subsiding of the Nile, caused some peculiarly malignant diseases in this country. For the phrase, see Gen. xix. 31. Isa. x. 26. Ezek. xx. 30.

— *into your nostrils*.—We may read בַּאֲפִיקֵי without the *vau*, as V. 6. Ar. Syr. Houbigant, and one MS. in which the *vau* is erased. But Chald. has the *vau* : “*even unto your nostrils*.” The pestilential smell of the dead is meant.

11. — *great overthrow*.—See on Jon. iii. 3, and the parallel places, Isa. xiii. 19. Jer. l. 40. For the fact, see 2 Kings xiii. 3. xiv. 26.

— *of Sodom*.—אֵת is sometimes the sign of the genitive case. See Nold. Sec. 24.

— *plucked*.—Many MSS. read מִן here, and Zech. iii. 2.

12. — *thus*.—I will overthrow thee with a great overthrow. Houbigant reads מִן from Chald. and renders :

“*Nunc autem quid faciam tibi, Israel,
 Postquam tibi hæc feci ?
 Para te ad occursum Dei tui, Israel.*”

And because I will do thus unto thee,
Prepare to meet thy God, O Israel.

- 13 For, behold, he that formeth the mountains, and createth the wind,
And declareth unto man what is his thought;
He that maketh the morning darkness,
And treadeth upon the high places of the earth;
Jehovah, God of hosts, is his name.

CHAPTER V.

- 1 HEAR ye this word which I * take up against you:
even a lamentation, O house of Israel.

* Or, utter.

— *Thus will I do.*—This is a common form of imprecation, implying more than he who used it would, or perhaps could, express. Secker.

13. *For, behold, &c.*—Prepare to meet him armed with vengeance; for he is a great and powerful God.

— *the mountains.* *בְּגִבְרָתוֹ, הוּא.* Secker.

— *darkness.*—*הוּא.* Ar. Houbigant, and above twenty MSS. or impressions read *רַעֲפָה*:

“He that maketh the morning and the darkness;”

which is a very elegant various lection, and likely to be adopted by many readers. But God's power of changing day into night is mentioned ch. v. 8: and in both these places there may be an allusion to the black clouds and smoke attending earthquakes which happen during the day. “Des nuages noirs et epais—sont ordinairement les avant-coureurs de ces funestes catastrophes. On a vu sortir une flamme de terre dans ces tremblemens, mais plus souvent de la fumee.” *Encyclop. 4to. Art. Tremblemens de terre.* See also ch. viii. 9.

— *and treadeth.*—That is, hath all power and sovereignty; treading under foot the highest and strongest places. See Deut. xxxii. 13. xxxiii. 29. This description of the all-powerful and all-knowing God is very sublime. This line is repeated, Mic. i. 8.

CHAP. V. 1. — *Hear, &c.*—According to Bishop Lowth, Hebr. præl. xxii. p. 292, this verse is a part of the קִינָה, or elegy. It may be divided thus:

“Hear this word
Which I take up against you;
Even a lamentation, O house of Israel.”

- 2 The virgin of Israel is fallen; she shall not † rise again:
She is stretched out on her land; none shall raise her up.
- 3 For thus saith the Lord Jehovah:
The city which went out *by* a thousand, shall leave an hundred,
And that which went out *by* an hundred shall leave ten,
To the house of Israel.
- 4 Wherefore thus saith Jehovah to the house of Israel:
Seek ye me, and ye shall live:
- 5 But seek not Bethel,
And go not unto Gilgal,
And pass not over unto Beersheba.
For Gilgal shall surely go into captivity,
And Bethel shall ‡ come to nought.
- 6 Seek ye Jehovah, and ye shall live:
Lest he § rush like fire *on* the house of Joseph;

† Hebr. add to rise. ‡ Hebr. shall be for vanity. § Or, advance.

I suppose this lamentation continued to the end of ch. vi: though it may be confined to v. 2.

Or, For I take up a lamentation over you. Secker.

2. — *Not rise again.*—"No more rise." The contrary seems often said, as ch. ix. 15: even though Israel be taken as opposed to Judah. But *לא עוֹד* doth not signify, not for ever, Joel ii. 19. Secker.

3. — *went out.*—Or, *sendeth forth, emitit.* For Bochart attributes a transitive sense to the verb in this place; agreeably to Deut. xiv. 22 and Ps. cxliv. 14: "*nec sit in eis abortus, nec quæ ejiciat fœtum.*" Hieroz. L. II. xxx. 295.

5. — *Gilgal.*—In גִּלְגָּל גִּלְגָּל there is an allusion to the word *Gilgal*.

— *Beersheba.*—It belonged to Judah, 1 Kings xix. 3: which circumstance gives a propriety to the phrase, "pass not over." That it was the scene of idolatry, see ch. viii. 14.

— *to nought.*—See Isa. xli. 29.

6. — *rush.*—Advance, come. See 1 Sam. x. 6. "*Notat גִּלְגָּל irruere, sed cum על vel אל: sed pertransire cum accusativo, 2 Sam. xix. 18: ut non opus sit rescribere בבית אש בשלח אש, ut i. 4, 7, 10.*" Secker.

— *like fire.*—A strong and natural image. Thus Hector is said to be *φλογι εκειλος αλκηγν.* Il. Σ. 154.

And it devour the house of Israel, and *there be none to*
quench it:

7 Ye that turn judgment into wormwood, and righteousness into hemlock,

8 That have forsaken him who made the || Hyades and Arcturus;

And who turneth the shadow of death into morning,

And darkeneth the day into night;

Who calleth the waters of the sea,

|| Or, the seven stars.

And Horace describes Hannibal as passing through the cities of Italy,
"ceū flamma per tædas."

— *the house of Israel*.—So ó. Ar. Houbigant: as the parallelism of the clauses requires. One MS. reads ישראל. *Perhaps* the word ישראל was written contractedly יאֵל. And the best way of accounting for the rendering of ó. ἀγγελων Θεου, Deut. xxxii. 8, is the supposition that the word ישראל, in an abbreviated form of writing it, resembled אל, *God*.

7. — *into hemlock*.—לראש. This conjecture is supported by the parallelism, and by ch. vi. 12. Observe too how the verses are divided in Syr.; which translation furnishes authority for removing הַיָּדִי to the next verse. Doctor Durell.

8. — *have forsaken*.—See the original word, Jer. xiv. 9.

— *the Hyades*.—So Vulg. Job. ix. 9: where the reader may see at large Schulten's remarks on these astronomical terms. He thinks that Castel's derivation of כִּימָה from כִּימָה *calefacere* is a judicious one: but prefers the Ar. קאם, *conscendit femellam*; as thus the word will import, "Sidus calidum genitale." Hyde, on Ulugh Beigh's tables, thinks that the Pleiades are meant. There may be a reference to the spring, when the warmth of the sun promotes vegetation:

"Candidus auratis aperit cum cornibus annum

Taurus."

Virg. Georg. i. 217.

— *Arcturus*.—So Vulg. Job xxxviii. 31. As the Arab. root denotes *seignities, torpor*, this idea suits very well the cold and slow car of Boötes.

"Se

Frigida circumagunt pigri sarraca Boötæ."

Juv. v. 23.

— *into night*.—Several MSS. read לַיְלָה. And V. ó. Syr. Chald. Houbigant. But I must repeat that in Hebrew the preposition is very often omitted.

— *calleth the waters*.—Either at the creation; or, to punish men by inundations, which often attend earthquakes.

And poureth them over the face of the earth:
Jehovah [the God of hosts] is his name:

- 9 Who scattereth desolation over the strong,
And bringeth desolation over the fortress:
10 Ye that hate him who reproveth in the gate,
And abhor him who speaketh uprightly.
11 Forasmuch therefore as your treading is on the poor,
And ye receive from him a gift of wheat;
Though ye have built houses of hewn stone,
Yet ye shall not dwell in them;
Though ye have planted pleasant * vineyards,
Yet ye shall not drink the wine of them.
12 For I know your manifold transgressions,
And your mighty sins;
Ye who afflict the righteous, who take a bribe,
And turn aside the poor man in the gate.

* Hebr. vineyards of desire.

—*Jehovah*.—*δ*. MS. A. Pachom. ed. Ald. and Arab. add *ὁ Θεὸς ὁ παντοκράτωρ*, and read in the original *אלהי צבאות*. Thus the passage closes more grandly:

“Jehovah, God of hosts, is his name.”

Two MSS. read *דחה צבאות*. See ix. 6. “MS. Copt. reads with *δ*. MS. A.” Mr. Woide.

9. — *scattereth*.—I read with *δ*. *הנפילי*.

— *bringeth*.—The versions read *יביא*: and many MSS. have *יבא*. These two verses are very sublime.

10. — *the gate*.—The usual place of administering justice, and of reproof and passing judgment on iniquity. Selden, i. 1312, has this quotation from Maimonides: *In urbe qualibet Israelitica constituebant Synedrium minus, cujus sedes in porta urbis*. See also Bishop Lowth on Isa. p. 156. “*מזכיר בשער*,” Isa. xxix. 21.” Secker.

11. — *treading*.—Read *ברשעכם*. *Calcarea vestrum*.

— *a gift*.—See Esth. ii. 18. Jer. xl. 5.

— *vineyards*.—These are the curses of the law. Deut. xxviii. 30, &c. See Mic. vi. 15. Zeph. i. 13.

12. — *turn aside*.—Sc. from his right: unjustly overthrow him in the place of judicature, ch. ii. 7.

- 13 Therefore the wise *man* shall be silent at that time
For it *shall be* an evil time.
- 14 Seek ye good and not evil, that ye may live:
And so Jehovah, the God of hosts, shall be with you,
As ye have said.
- 15 Hate ye evil and love good,
And establish judgment in the gate.
It may be *that* Jehovah, the God of hosts, will be
gracious
Unto the residue of Joseph.
- 16 Because, thus saith Jehovah, the God of hosts:
Wailing *shall be* in all the broad places;
And in all the streets they shall say, Alas! Alas!
And they shall call the husbandman to mourning;
And those who are skilful of lamentation, to wailing:
- 17 And in all vineyards *shall be* wailing:

13. *The wise man shall be silent.*—The wise and eloquent shall be struck dumb by the judgments of God.

14. — *have said.*—By your false prophets. Mic. iii. 11.

15. — *God.*—Eight MSS. omit אלהי, which favours the rhyme.

16. — *Jehovah.*—The word אדני in this verse is omitted by *δ*. Ar. Syr. and seven MSS. So ch. iii. 8, 13, this word is likewise omitted in one MS. It is often a gloss on יימה, denoting how it ought to be read according to the Jewish superstition. Ch. vii. 7, 8 and ch. ix. 1, many MSS. read Jehovah for Adonai. The reader will often have occasion to make this remark.

— *husbandman.*—On account of the drought which shall prevail, ch. i. 2.

— *skilful of lamentation.*—See ch. viii. 3, and Jer. ix. 17. “Mercede quæ conductæ fient alieno in funere præficæ.” Lucilius. Which Hor. imitates, Art. poet. 431. And Homer, speaking of Hector’s dead body, says,—

“ Παρα δ’ ἔσαν αὐδους,
Θρηνων εξαρχους, οἷτε στονοεσσαν αὐδην
Οἱ μὲν ἀρ’ ἐθρηνεον· ἐπὶ δὲ στεναχοντο γυναῖκες.”

Il. xxiv. 720.

— *to wailing.*—Read ואל מספר with V. Syr. Houbigant, and Bishop Lowth, Hebr. præl. xxii. p. 293.

17. — *vineyards.*—The usual scenes of joy.

- For I will pass through the midst of thee, saith Jehovah.
- 18 Woe unto them who desire the day of Jehovah.
What is this day of Jehovah unto you?
It is darkness, and not light.
- 19 As if a man fled from a lion,
And a bear met him :
Or went into the house, and leaned his hand on a wall,
And a serpent bit him.
- 20 Shall not the day of Jehovah be darkness, and not light?
Even thick darkness, and no shining in it?
- 21 I hate, I † despise your feasts ;
And I will not smell on your solemn days.
- 22 Although ye offer unto me burnt-offerings,
And your offerings of flour, I will not accept *them* :
And the peace-offerings of your fatlings I will not regard.

† Or, reject.

18. — *desire*.—Deriding the prophetical predictions. Jer. xvii. 15. Ezek. xii. 22.

19. *As if*, &c.—The calamities foretold are inevitable.

20. *Shall not*, &c.—A strong asseveration is beautifully conveyed in this question. The 18th, 19th, and 20th verses, are very sublime. Darkness is naturally put for calamity, and light for gladness. So Hor. Od. IV. iv. 40.

“ Pulcher fugatis
Ille dies Latio tenebris.”

“ We use *light* to denote knowledge : the sacred writings, with no less propriety and elegance, apply it also to prosperity, honour, wealth, or any kind of happiness.” Tayl. pref. to Conc. Sec. iv. See on Mic. vi. 14.

21. — *feasts*.—The word may also be rendered *sacrifices*. See Ex. xxiii. 18. Mal. ii. 3. Ps. cxviii. 27. Spencer de leg. Hebr. 703.

— *solemn days*.—Days when the people were *restrained* from the common business of life. Deut. xvi. 8. Taylor in voc. Bishop Lowth on Isa. i. 13. vid. Additions.

22. — *accept them*.—*6*. MS. Al. read *οὐ προσδεξομαι αυτα*. As if the text had been *אני*.

— *fatlings*.—Some think that the buffalo is meant. See Boch. L. II. xxviii. 282.

- 23 Take thou away from me the sound of thy songs :
And the melody of thy viols I will not hear.
- 24 But let judgment roll down as waters,
And righteousness as a mighty stream.
- 25 Did ye offer unto Me sacrifices, and an offering of
flour
In the desert *during* forty years, O ye house of Israel?
- 26 Nay, but ye bare the tabernacle of your Moloch,

23. — *songs—viols.*—The usual accompaniments of sacrifices among the Jews and heathen.

“ Sacrifica dulces tibia effundat modos,
Et nivea magna victima ante aras cadat.”

Sen. Troad.

See Spencer de leg. Hebr. 1105.

There is great authority and majesty in this passage, v. 21–24; and the grandeur of the image with which it closes must strike every reader.

24. — *let judgment.*—Rather, judgment shall. See Isa. xxviii. 27. Secker.

25. *Did ye offer unto Me?*—Verborum emphasis in מִיִּי sita. Spencer, 744. Did ye offer such sacrifices as were acceptable to ME; such entire and undivided service as I enjoined?

Peters on Job, p. 312, thinks that they are not here reproached with a neglect, which Moses would not have suffered, and that probably they had no cattle to sacrifice; and that therefore Jeremiah, when he saith, vii. 22, 23, God commanded not sacrifice when they came out of Egypt, means that he did not immediately expect it: and that this question is here asked to show that sacrifice is not the chief thing he is pleased with; but that, notwithstanding their offering it, their injustice, v. 24, and their idolatry, v. 26, will provoke him to send them into captivity. Secker.

26. *Nay, but, &c.*—God is introduced as replying: No: ye sometimes carried about Moloch in his sacellum, ναῖσκος, shrine, or tabernacle. The true reading seems to be מלכּ, See ch. i. 15. ה. and Ar. omit the pronoun: and Syr. has מלכּוּ. See also Acts vii. 43. Perhaps MS. 575 reads מלכּוּ. Moloch, or Malchom, was probably the name of any famous *king* worshipped by the heathens. But Spencer thinks that it was oftenest given to the sun. Selden and Grotius observe, that Saturn was thus called by the Phœnicians. See Spencer, 360.

— *the tabernacle.*—The Carthaginians carried in their camp *λεβαν* *σκηνην*, which was placed near the altar in their camp. Diod. Sic. l. 20.

And the star of your God Chiun ;
Your images which ye made unto yourselves.

ch. 65, with which Wesseling there compares this tabernacle; as he might also have done Moses's. Secker.

—*And the star.*—I have ranged the words as in *ó.* and Acts vii. 43. Their collocation in the Hebrew is unnatural, and points out a mistake in the copies:

“Nay, but ye bare the tabernacle of your Moloch,
And Chiun, your images, the star of your God,
Which ye made to yourselves.”

MS. 612 places the words thus: Chiun, *your God, the star [of] your images.*

Probably, the figure of a star fixed on the head of an image of a false God. Drusius on the place quotes the following passage from a Greek scholiast: *Erat simulachrum Moabitarum cum gemma pellucida et eximia in summa fronte ad figuram Luciferi.* I incline to think that the sin here reproved, was not the sin of the Israelites in the wilderness, but of those who lived in the time of the prophet. In the former verse, God appeals to them by the prophet, whether he did not bear with them forty years in the wilderness, notwithstanding their many provocations, although they did not during that time offer sacrifices or other offerings, excepting on particular occasions. In the verse following this, he denounces his judgments on them for their abominable idolatry, notwithstanding their burnt-offerings and their meat-offerings, their hymns and songs in his praise. Doctor Forsayeth.

According to this sense we should render,

“Ye have even borne the tabernacle of your Moloch,” &c.

—*Chiun.*—That this was a name for Saturn, see Spencer de leg. Heb. p. 666: who discusses the place before us at large. The God may have been represented as a star, with certain symbols of distinction. See Selden ii. 396. See also Camp. Vitranga obs. sacr. l. II. ch. 1, p. 233, 4to. The reading of *Ῥαίφαν*, in *ó.* and of *Ῥεμφεν*, *Ῥαίφαν*, *Ῥαφαν*, *Ῥεφφαν*, *Ῥεφα*, Acts vii. 43, where the MSS. vary, may be accounted for two ways: *רפן* may have been read *רפן*, there being a similarity in the two initial letters; or Rephan, the Egyptian name for Saturn, may have been used by translators who lived in Egypt, as an equivalent term to Chiun. See the authors already referred to, and Hammond on Acts vii. 43.

προσκυνειν in Acts seems supplied by way of interpretation: and one MS. for *βαβυλωνος* reads *δαμασκου*, as Justin Martyr did, according to Beza.

27 Therefore will I cause you to go into captivity beyond
 Damascus,
 Saith Jehovah, the God of hosts *is* his name.

CHAPTER VI.

1 WOE unto them that dwell at ease in Sion,
 And that rest secure on the mountain of Samaria:
 That are named after the chief of the nations:

The Æth. version omits the last clause, *Και μετοικίω ὑμᾶς ἐπέκεινα Βαβυλωνος*, in v. 43.

27. — *beyond Damascus*.—To which city it seems probable that Hazael carried many captives, 2 Kings x. 32, 33. But now the Israelites were to be led away captives into Assyria and Media, 2 Kings xv. 29. xvii. 6.

CHAP. VI. 1. — *mountain*.—Samaria was situated on a mountain, 1 Kings xvi. 24.

— *named after*.—The Hebrew word implies an allusion to the custom of marking a name, or character, by punctures. See Bishop Lowth on Isa. xlv. 5. They call themselves, not after their religious ancestors, but after the chief of the idolatrous nations, with whom they intermarry, contrary to their law. See Chald. But this and the next line are very obscure. “נקבי, *ωνομασμενοι*, Justinus: f. ex. Aq.” Secker.

Persons of name in, or the known ones, אשר נקבו בשמיר, of the principal of the nations, and to whom the house of Israel come, i. e. for justice, and to pay court. See Ps. cxvii. 4, 5. Comp. Numb. i. 16. אנשי השם Gen. vi. 4. נרים is used of Amalek, Numb. xxiv. 20. ראשית principal of, v. 6. Secker.

I do not find that נקב ever signifies to give or take a name. The participle is six times rendered *expressed by name*: that is, particularly distinguished by being expressly called over by name. Numb. i. 17. 1 Chron. xii. 31. xvi. 41. 2 Chron. xxviii. 15. xxxi. 19. Ezra viii. 20. None but men of note seem to have been thus distinguished. This inclines me to believe that we should render “who are expressed by name,” i. e. the noted and distinguished persons even “of the chief of the nations.” Dr. Forsayeth.

- And to them the house of Israel resort.
- 2 Pass over unto Calneh, and see:
And go from thence to the great Hamath:
And go down to Gath of the Philistines.
Are they better than these kingdoms?
Or *is* their border greater than your border?
- 3 *Woe unto them that remove far from them the evil day,*
And hasten the seat of violence:
- 4 That lie upon beds of ivory,
And stretch themselves upon their couches:
That eat lambs from the flock,
And calves from the midst of the stall:

— *house*.—Syr. and one MS. read בני sons.

— *resort*.—Sc. for idolatrous and other illegal purposes. See the former part of Hosea vii. 8 and Ps. cvi. 35.

2. — *Calneh*.—A city in the region of Babylon, Gen. x. 10; and, as it seems, lately subdued by the Assyrians. “Sequor Bochartum, qui libro IV. c. 18, erudite et copiose disputavit Calneh Ctesiphontem esse, pagum antiquissimum et nobilissimum ad Tigrim, in ea Assyriæ parte quæ Chalônitis dicitur, nomine quoque regionis nomini Hebraico urbis concinente.” I. D. Michaelis spicilegium geographiæ. Goettingæ, 1769. p. 230.

— *Hamath*.—A Syrian city on the Orontes. It was conquered by Jeroboam, 2 Kings xiv. 25: and by the Assyrians, xix. 13.

— *Gath*.—Uzziah, in whose reign Amos prophesied, took this city, 2 Chron. xxvi. 6.

— *better—greater*.—Why then do ye worship their gods? and why are ye not grateful to Jehovah?

3. — *remove far*.—In their own idea and expectation, notwithstanding the divine forewarning. See ch. ix. 10. Ezek. xii. 22, 27.

— *hasten*.—Anticipate the day of oppressive judgment, and bring it forward with delight in their own minds. See שָׁבַר, 1 Kings x. 19. 2 Chron. ix. 18. “Confer בָּטַח וַיִּיזֶר, Ps. xciv. 20.” Secker. Or; that wish for the sabbath, to commit violence on men unprepared to resist it. See Syr. 6.

4. — *stall*.—Bochart, Hieroz. II. xxxi. 304, shows that the original word denotes *vinculum collæ*; and that the prophet means, “vitulum qui in vinculis grana triturat, et eorum esu pinguescit.”

- 5 That sing to the sound of the viol;
That, like David, invent for themselves instruments of music :
- 6 That drink wine in bowls,
 And anoint themselves with the * first ointments:
 But are not pained at the † destruction of Joseph.
- 7 Therefore now shall they go into captivity with the first
 that go into captivity ;

* Or, choicest.

† Heb. breach.

5. — *sing*.—Bochart says that שָׁרָא signifies “cantiones suas vocibus minutim concisis et sono vibrante et frequentato canere. Unde illud Horatii ;—

“Grataque foeminis
 Imbelli cithara carmina divides.” Od. I. xv.

He derives the word *bard* from this root. Geogr. 666.

—*viol*.—Ἡ ναβλα, δωδεκα φθογγους εχουσα, τοις δακτυλοις κρουεται. Jos. Ant. VII. xii. 3.

—*like David*.—V. Syr. Boch. Hieroz. II. xlv. 464 ; and Bishop Lowth on Isa. p. 49, agree with our translators in joining this with the latter clause of the sentence. The construction in the Hebrew is uncertain. Syr. reads וכדור.

6. — *bowls*.—This has a reference to the magnificence of the repast. Harmer i. 379.

Διψισμενον οινον. “Drink bowls of wine” may be right : for שָׁרָא hath ב after it, Prov. ix. 5 : and the Hebrew is not favourable to the translation in the text. But if any Hebrew word answered to φ. I should prefer it. Secker.

—*anoint themselves*.—Horace has, perfusus liquidis odoribus. Od. I. v. 2. Archbishop Secker thinks that we should render, “And perfume themselves with the chief perfumes.” As our translation, though literal, gives a different idea from what it did formerly. Nine Sermons, p. 68.

—*destruction*.—Literally, breach. So imperiumque frangat. Hor. Od. I. xxxv.

7. — *the first*.—רִאשִׁית refers to ראשית in the foregoing verse : and there is a paronomasia in שָׁרָא and סָרָא.

—*banquet*.—Kimchi explains בית מרחו Jer. xvi. 4, by בית אבל domus luctus : and the Talmud uses the word of banquets in honour of false Gods. Cocceii, lex.

If מרחו is rightly translated *banquet*, it must, I believe, be a funeral banquet, as Jer. xvi. 5, 8 : and the sense must be the same with that of Jeremiah : that they who now indulged in all manner of luxury should not be burned with the usual funeral rites. Dr. Forsayeth.

And the banquet of those that stretch themselves shall pass away.

8 The Lord Jehovah hath sworn by himself,

Saith Jehovah the God of Hosts :

I abhor the excellency of Jacob,

And I hate his palaces :

Therefore will I deliver up the city, with † all that is therein.

9 And it shall come to pass, if there remain

Ten men in one house, *that* they shall die.

10 And a man's relation, and he that burneth him, shall take him up,

To carry the bones out of the house :

And shall say to him that is in the § innermost part of the house, *Is there yet any* with thee?

And he shall say, *There is none.* Then shall he say, Be silent.

† Heb. its fulness.

§ Heb. sides.

8. — *saith Jehovah, &c.*—*ô.* Ar. and one MS. omit this line.

— *I abhor.*—Read מרעב.

— *the excellency.*—The power to which I have raised Jacob in his descendants. See ch. viii. 7.

Pride: *ô.* Vulg. Syr. Sanctuary: Chal. It means the temple, or Zion, Ps. xlvii. 4. The sanctuary is called גֹּאֲז עֹכֹם, speaking to the Jews, Ezek. xxiv. 21. God swears by גֹּאֲז יַעֲקֹב here, ch. viii. 7. גֹּאֲז יִשְׂרָאֵל occurs, Hos. v. 5, and vii. 10, and is translated the pride of Israel. Babylon was תְּפֹאֶרֶת גֹּאֲז כַּשְׂדִּים, Is. xiii. 19. Secker.

— *deliver up.*—Or, shut up. Samaria was besieged three years by Shalmaneser, 2 Kings xvii. 5.

9. — *die.*—By famine, or pestilence, during the siege.

10. — *he that burneth him.*—Many MSS. read וַיִּשְׂרֹף. "Videtur legendum וַיִּשְׂרֹף et lugens eum. Sed alibi non extat שָׂרַף in Pihel. Kings had burnings made for them of spices, Jer. xxxiv. 5. 2 Chron. xvi. 14 : but whether any bodies were burnt I doubt." Secker.

— *Be silent.*—The original word is irregular, and formed to express the idea.

Because *they set not themselves to* mention the name of Jehovah.

- 11 Surely, behold, Jehovah will command,
And will smite the great house with breaches,
And the small house with clefts.
- 12 Do horses run on a rock?
Doth *a man* plough *it* with oxen?
For ye have turned judgment into hemlock,
And the fruit of righteousness into wormwood:
- 13 Ye that rejoice in a thing of nought;
That say, Have we not taken to ourselves || dominion
by our own strength?

|| Heb. horns.

— *to mention*.—Sc. in prayer, or with the reverence due to him, להזכיר. So Judges i. 19. For *he* [Joshua] *did not set himself* to drive out, &c. See 2 Chron. ii. 8. ed. Vanderh. 9. xi. 22. xii. 12. xix. 2. Ezra ix. 15. x. 12. Esth. vii. 8. Amos viii. 4. The phrase is entire, 2 Chron. xxvi. 5. ירדו לדורו: *Kai ην εκζητων, ο*. And again Deut. xxxi. 17. See Nold. l. Sec. 44. Obs. β. p. 414.

This obscure verse seems to describe the effects of famine and pestilence during the siege of Samaria. The carcass shall be burned, and the bones shall be removed with no ceremony of funeral rights, and not without the assistance of the nearest kinsmen. Solitude shall reign in the house: and if one is left, he must be silent [See ch. viii. 3], and retired, lest he be plundered of his scanty provisions.

11. — *breaches—clefts*.—Universal ruin shall be spread through the city by the enemy. Or the earthquake may be alluded to.

12. *Do horses*.—The sense may be, The earth shall be under you as a solid rock for barrenness, in consequence of the drought which I shall send as a punishment for your iniquities. The futures in the original have a *frequentative* sense. The force of the first line depends on the circumstance that horses were not anciently shod. See Bishop Lowth on Isaiah v. 28.

13. — *a thing of nought*.—Your idols, which are nothing. 1 Cor. viii. 4.

— *dominion*.—Horns naturally stand for power, as the great strength of some animals is placed in them: and they may anciently have been the hieroglyphical symbol of it. For it has been justly observed that hiero-

- 14 Surely, behold, I will raise up against you, O house of Israel,
 Saith Jehovah, the God of hosts,
 A nation; and they shall oppress you
 From the entering in of Hamath to the river of the desert.

CHAPTER VII.

- 1 THE Lord Jehovah thus shewed unto me: and, behold,
 he formed locusts in the beginning of the shooting up
 of the latter growth; and, behold, it was the latter
 2 growth after the King's mowings. And it came to pass,

glyphics may have been a source of metaphors in the ancient eastern languages.

14. — *Hamath*.—There was a city of this name in the northern part of the tribe of Nephtalim.

— *river of the desert*.—Elsewhere called the river of Egypt, because it was in the way to that country, Num. xxxiv. 5: i. e. Besor, which emptied itself into the sea not far from Gaza, and was the southern limit of the tribe of Simeon.

The Assyrians are the invaders prophesied of.

CHAP. VII. 1. — *locusts*.—Bochart derives גרב from the Arab. نوبا *e terra emergere*; quod locustarum proprium, Hieroz. part ii. iv. l. 443. Castell on the word גרב furnishes another root; the Arab. نوبت secuit. גרבי, which is the reading of many MSS. is formed, says Houbigant, as גרבי *captivity*, and signifies agmen locustarum. The true reading may be גרב the locust, collectively: or גרבים written contractedly "גרבי".

— *mowings*.—The falling of rain upon גר, which we render *mown grass*, is mentioned Ps. lxxii. 6. But here we may understand the mowing of too luxuriant corn: the first cutting of which might be for the use of the king's horses, kept in great numbers, contrary to the law of Moses. The second growth of such corn was called לקט, and the eating of this by locusts was fatal to the crop. See Buxt. Lex. Chald. et Rabb. voc. שרוא, the word here used by the Chaldee paraphrast. The reader may also consult Har-

- when they had made an end of eating the herb of the land, that I said; O Lord Jehovah, pardon, I beseech thee. Who shall raise up Jacob? for he *is* small.
- 3 Jehovah repented of this. It shall not be, said Jehovah.
- 4 The Lord Jehovah thus shewed unto me: and, behold, the Lord Jehovah called to a judgment by fire. And it
- 5 devoured the great deep. And it devoured a part; and I said, O Lord Jehovah, cease, I beseech thee. Who
- 6 shall raise up Jacob? for he *is* small. Jehovah repented of this. This also shall not be, said the Lord Jehovah.
- 7 Thus he shewed unto me: and, behold, the Lord stood upon a wall *made* by a plumbline: and in his hand *was* a
- 8 plumbline. And Jehovah said unto me, What seest thou, Amos? And I said, A plumbline. And the Lord said:

Behold, I *will* set a plumbline in the midst of my people Israel;

mer, ii. 466: who thinks that what we translate *mowing* may signify *feeding down*.

“Luxuriam segetum tenera depascit in herba.” Virg.

Houbigant translates, postquam tonsi fuerunt regis greges.

2. — *shall raise up*.—V. 6. Ar. Syr. Houbigant, and one MS. read יָקִים: which is also the true reading, v. 5.

— *small*.—Reduced to a low state.

3. — *It shall not be*.—Sc. וְדָבָרָה, as Isa. xiv. 24. xliii. 19. lxv. 6.

— *repented*.—To affect the mind of the prophet, and by him that of the people, God displays different judgments, and shows his clemency by forbearing to execute them on the intercession of Amos: it being his sole intention to represent these modes of punishment, and not to inflict them.

— *deep*.—The waters of the sea, Exod. xv. 5, 8.

7. — *he shewed*.—V. 6. Ar. and one MS. supply Jehovah, agreeably to v. 1. MS. A. and v. 4. MS. Vat. and ch. viii. 1. MS. A. And I think that it should be admitted into the text.

— *the Lord stood*.—6. MS. A. Pachom. ed. Ald. ἀνῆλθε ἰσθῆνα; and אָרַי is wanting in one MS.

8. — *What seest thou*.—This is said to raise the prophet's attention.

— *a plumbline*.—The word denotes *tin* in Syr. and *lead* or *tin* in Arab. I will destroy and level Israel, as it were by a line. See 2 Sam. viii. 2. 2 Kings xxi. 13. Isa. xxviii. 17. xxxiv. 11. Lam. ii. 8.

I will not * pass through them any more.

- 9 And the high places of Isaac shall be made desolate ;
And the sanctuaries of Israel shall be laid waste :
And I will rise up against the house of Jeroboam with
the sword.

- 10 Then Amaziah, priest of Bethel, sent to Jeroboam
king of Israel, saying : Amos hath conspired against
thee in the midst of the house of Israel : the land is not
11 able to bear all his words. For thus Amos saith : Jero-
boam shall die by the sword ; and Israel shall surely go
into captivity out of their own land.

- 12 Then Amaziah said unto Amos : O thou Seer, go flee
thou away into the land of Judah, and eat bread there,
13 and there prophesy : but † prophesy not any more
against Bethel : for it is the king's sanctuary, and the
temple of the kingdom.

- 14 Then answered Amos, and said to Amaziah :

I was no prophet ;
Neither was I the son of a prophet :

* Heb. add to pass.

† Heb. add not to prophesy.

— *I will not pass through them.*—So ch. viii. 2. I will make a full end : I will not pass through my people, as Judge and Avenger, any more, Ex. xii. 12. ch. v. 17. I will not punish them by locusts, or by the fire of lightning or by earthquakes ; but by hostile desolation and captivity.

9. — *Isaac.*—I believe the true reading here and v. 16, to be *pny*. Comp. Ps. cv. 9. 1 Chron. xvi. 16, and observe that in the psalm, ten MSS. read *pny*.

— *with the sword.*—See 2 Kings xv. 8—10. xvii. 5, &c.

10. — *bear.*—See Jer. x. 10. The people are not able to endure, or support them, through the indignation which they conceive at them.

11. — *Jeroboam.*—Or, metrically ;

“ Jeroboam shall die by the sword,
And Israel shall surely go into captivity out of their own land.”

13. — *against.*—So *ó*. Arab.

— *Bethel.*—See ch. iv. 4. v. 5.

— *temple.*—So Beth-el signifies ; the house or temple of God.

But I was an herdsman, and a gatherer of sycamore-fruit.

- 15 And Jehovah took me from ‡ following the flock ;
And Jehovah said unto me,
Go prophesy unto my people Israel.
- 16 Now therefore hear the word of Jehovah ;
Thou sayest, Prophecy not against Israel,
And drop not *thy word* against the house of Isaac.
- 17 Therefore thus saith Jehovah :
Thy wife shall be an harlot in the city ;
And thy sons and thy daughters shall fall by the sword.
And thy land shall be divided by line :
And thou shalt die in a polluted land ;
And Israel shall surely go into captivity out of their own land.

‡ Heb. from after.

14. — *an herdsman*.—Videtur legendum מִרְקִי Ch. i. 1. 2 Reg. iii. 4. Secker.

— *a gatherer*.—Επεινων, Aquila. בָּלַשׁ, says Buxt. lex. Chald. et Rabb., respondet frequenter in Targum Hebræo דַּפֵּס scrutari. As the substantive in Arab. and Æth. signifies a *fig*, Bochart supposes that the verb may mean, *ficans, sycaminans*, i. e. *colens*. Hieroz. L. II. xxxix. p. 384. See Cels. Hierobot. i. 318. “Gr. Κνίζω, quod Hesychius explicat Κεντρων ὥστε γενεσθαι πεπευρα. Sycamori enim, inquit Hieron., agrestes afferunt ficus, quæ si non vellicentur amarissimas cariculas faciunt, et a culicibus corrumpuntur. Et Dioscorides l. 1. Fert fructum, inquit, quæ non maturescit nisi vellicetur ungue vel ferro.” Jo. Heinr. Michaelis, Biblia, Halæ. Archbishop Secker refers to this note, and adds ; “Etiam hodie Græci culices pungendis ficubus adhibent. V. Tournefortii itin. apud Miller voc. *ficus*.”

— *sycamore-fruit*.—A kind of fig. Celsius.

16. — *drop*.—Metaphorically for to speak, to instruct. It is equivalent to prophesying, Ezek. xx. 46. xxi. 2, as well as here. See Job xxix. 22, 23. Micah ii. 6, 11, and Pocock on Micah ii. 6.

17. — *polluted*.—A foreign land, Ezek. iv. 13. Hos. ix. 3. Or, in the land of Israel polluted by blood.

— *And Israel*.—A repetition of Amaziah's words, v. 11.

CHAPTER VIII.

- 1 THE Lord Jehovah thus shewed unto me: and, behold,
 2 a basket of late summer-fruits. And he said, What
 seest thou, Amos? And I said, A basket of late summer-
 fruits. Then said Jehovah unto me;
 The latter end is come upon my people Israel:
 I will not * pass through them any more.
 3 And the singing-women of the palace shall howl in that
 day,
 Saith the Lord Jehovah.
There shall be many dead bodies in every place:
And men shall say: Cast forth, be silent.
 4 Hear this, O ye that bruise the needy,
 And *set yourselves* to make the poor of the land to fail.†
 5 Saying:
 When will the new moon be gone, that we may sell
 corn?
 And the sabbath, that we may set ‡ forth wheat?
 § Making the ephah small, and § making the shekel
 weighty;
 And || falsifying the deceitful balances:

* Heb. add to pass. † Or, cease. ‡ Heb. open. § Heb. to make.
 || Heb. To pervert the balances of deceit.

CHAP. VIII. 1. *A basket*.—Καλαθος, Symm. αγγος, δ. Arab. بن vas, Chald. There is a paronomasia in קר *late* summer-fruits; and קר the *latter* end. Harvest, or vintage, expresseth judgment, Joel iii. 13. Mr. Lowth. Secker.

3. — *the singing women*.—I adopt Houbigant's reading: שוררות, cantatrices.

— *cast forth*.—לאמר is understood as frequently.

— *be silent*.—See ch. vi. 10.

4. — *bruise*.—Read שופים. See ch. ii. 7.

— *to make*, &c.—See ch. vi. 10. Read להשבית *to cause to cease*; that is, *to cut off*, *to destroy*. See Hos. i. 4. Deficere facitis, V.

5. — *new moon*.—See Num. x. 10. xxviii. 11.

— *set forth*.—Open our repositories of wheat for sale.

- 6 * Buying them that are brought low for silver,
And the needy in return for sandals:
And † selling the refuse of wheat.
- 7 Jehovah hath sworn by the excellency of Jacob;
‡ Surely I will never forget all their deeds.
- 8 Shall not the land be shaken for this?
And *shall not* all mourn that dwell therein?
And *shall not* all of it rise up, as the river;
And be driven out *of its place*, and sink down, as the
river of Egypt?
- 9 And it shall come to pass in that day,
Saith the Lord Jehovah,
That I will cause the sun to go down at noon,
And will darken the land in the bright § day.

* Heb. to buy. † Heb. that we may sell.

‡ Heb. If I will forget for ever. § Heb. day of light.

6. *Buying*.—His labour, or his person. See on ch. vi. 10 for the construction,

— *sandals*.—See ch. ii. 6.

7. — *excellency*.—By the state of exaltation to which he raised Jacob and his posterity. Or, by Jacob's most eminent and incommunicable One. J. Mede. fol. p. 8.

8. — *be shaken*.—See ch. i. 1.

— *as the river*.—Five MSS. read כִּי־אֵר; two read so originally; and perhaps three more. And six MSS. and one edition read כִּי־אֵר. So ch. ix. 5, eleven MSS. and five editions read כִּי־אֵר. That the Nile was called the river, by way of éminence, see Præl. Heb. xxiv. p. 325. On אֵר Gussetius observes, “Radii lucis e luminari, ut e fonte suo rivi, exeunt. Quapropter et nomen alterum ex altero effectum suspicor.” In Cast. lex. I find that the Arabic word *أرى* signifies *fudit*.

— *And be driven out*.—“וְנִגְרְשָׁהּ non agnoscunt *é*, nec habetur ch. ix. 5; qu. an נִגְרַשׁ an נִגְרֵשׁ.” Secker. The word is wanting in MS. 96; and MS. 150 reads וְנִגְרְשָׁהּ.

— *sink down*.—Sixteen MSS. read with כִּרְיָהּ וְנִשְׁבָּתָהּ. See ch. ix. 5. The rising and falling of the ground with a wave-like motion, and its leaving its proper place and bounds on occasion of an earthquake, are justly and beautifully compared to the swelling, the overflowing, and the subsiding of the Nile. “Le mouvement qu’elles impriment à la terre est tantôt une espece d’ undulation semblable à celle de vagues.” Encycl. 4to. vid. tremblement de terre.

- 10 And I will turn your feasts into mourning.
 And all your songs into lamentation :
 And I will bring sackcloth upon all loins,
 And baldness upon all heads :
 And I will make it as a mourning for an only son ;
 And the end thereof as a day of bitterness.
- 11 Behold, the days come, saith the Lord Jehovah,
 That I will send a famine on the land ;
 Not a famine of bread,
 Nor a thirst for water,
 But of hearing the words of Jehovah.
- 12 And *men* shall wander from *the western-sea to the eastern-sea*,
 And from north to south shall they run to and fro,

9. — *cause—to go down*.—Houbigant prefers the reading of Chald. וְהִחְבֵּאתִי, and I will hide. That this passage may be understood literally, see ch. iv. 13. It may also be interpreted metaphorically, of changing a prosperous and joyful state into an adverse and mournful one.

10. — *baldness*. See Bishop Lowth on Isa. xv. 2, and Jer. vii. 29. xlvii. 5. xlviii. 37. Job. i. 20.

“ Ἄς καὶ ἀποφθιμένας πασαι νεοθηγεῖ χαλκῶ
 Ἄλικες ἡμέραν κρατος ἐθεντο κομᾶν.”

Sapph. Epigr. H. Steph. 229.

“ Non mihi te licuit lacrymis perfundere justis,
 In tua non tonsas ferre sepulchra comas.”

Ovid. Epist. Canace. 115.

“ Planxere puellæ
 Naiades, et sectos fratri imposuere capillos.”

Metam. iii. 506.

— *it—thereof*.—דבר־הַ, this matter, this event, may be understood. If we supply אֶרֶץ the land, אֵבֶל may be a participle :

“ And I will make it as one that mourneth for an only son :
 And the end thereof as a day of bitterness.”

“ Nunc et amara dies, et noctis amarior umbra est.”

Tib. L. II. iv. 11.

11. — *the Lord*.—V. 6. Ar. Syr. omit אֲנִי.

— *of hearing*.—See Ezek. vii. 26. In the calamity which shall befall Israel, there shall be no prophet to direct them.

12. — *to south*.—The Hebrew is, “from sea to sea,” i. e. from the

- To seek the word of Jehovah ; and shall not find it.
- 13 In that day shall the fair virgins,
And the young men, faint for thirst :
- 14 Who swear by the sin of Samaria ;
And say, Thy God, O Dan, liveth ;
And the || worship of Beersheba liveth :
And they shall fall, and shall not rise up again.

CHAPTER IX.

- 1 I SAW the Lord standing upon the altar ; and he said :
Smite the upper lintel, that the door-posts may shake.

|| Heb. way.

Mediterranean to the Dead Sea, or, from west to east ; “and from north to east.” It is plain that there must have been a mistake of transcribers, though neither versions, paraphrase, nor MSS. remove it. Houbigant proposes מים ער ימן, from *the western* sea to south, and from north to east. It seems more natural to adopt the word ימן, and likewise to think that a transposition has taken place :

ונער מים ער מזרח

ומצפון וער ימן ישרמור :

Eight MSS. instead of ער read נער. And a transcriber's eye might more easily mistake, if each of the transposed clauses began with the same three letters.

13. — *for thirst*.—From being forsaken by Jehovah ; according to v. 11, 12. The pause is at רחעלפנה.

14. — *worship*.—Hebr. way : i. e. religious way, Acts xix. 9. δ. have δ Θεος σου ; and it is well conjectured that they read ערך, *thy rock*. “*Reponenda vox aliqua quod numen tuum significat.*” Nescio an פרך : nam פר et פך idem, Ps. lxi. 32. Vitulus autem Israelitarum שור, Ps. cvi. 20. Remotius est פורק. Conf. Gen. xxxi. 53. Putat Lowth דרך notare cultum, Hos. x. 13, ubi vide notam. Sed vix puto די de cultu usurpari ; sed neque de vitulo fusili.” Secker.

“ Αει ποτε

Ζη ταυτα. sc. νομιμα.”

Soph. Antig. 465.

CHAP. IX. 1. — *upon the altar*.—Or over, or by. Secker.

— *the upper lintel*.—The upper part of the door-frame in the temple, which bound the whole together : so called because adorned with knops of

For I will * wound them in the head, *even* all of them :
 And their posterity will I slay with the sword.
 He that fleeth of them, shall not flee *away* ;
 And he that escapeth of them, shall not escape *into*
safety.

- 2 If they dig down to the grave,
 Thence shall mine hand take them :
 And if they climb up to heaven,
 Thence will I bring them down :
- 3 And if they hide themselves in the top of Carmel,
 I will search *for them*, and thence will I take them out :
 And if they hide themselves from † mine eyes in the
 bottom of the sea,
 There will I command the serpent, and it shall bite them :
- 4 And if they go into captivity before their enemies,
 There will I command the sword, and it shall slay them :
 And I will set mine eyes upon them
 For evil, and not for good.
- 5 For the Lord Jehovah, the God of hosts,

* Or, cut.

† Heb. from before.

pomegranates. This vision denotes the breach and ruin of the kingdom of Israel : and the earthquake may really have produced the effect mentioned.

— *I will wound*.—Houbigant reads ראבצעם and this, or רבצערם, is necessary.

— *head*.—This corresponds to the upper lintel in the foregoing line. “ראש seems to be the front, as 2 Chron. xx. 27. Mic. ii. 13. אחרית the rear.” Secker.

— *flee away*.—Observe in δ. διαφυγγ and διασωθρ.

3. — *top of Carmel*.—Which may have abounded in caverns. See Bishop Lowth on Isa. ii. 19.

— *the bottom*.—The Arabic root in Cast. lex. signifies *loco plano incessit*.

— *There*.—See נאם in Noldius.

— *serpent*.—“Serpentes in aquis degunt.” Boch. Hieroz. I. iv. 26.

“ Immensis orbibus angues
 Incumbunt pelago, pariterque ad littora tendunt.”

Virg. Æn. ii. 204.

- Is he who toucheth the earth, and it shall melt ;
 And all that dwell therein shall mourn ;
 And all of it shall rise up, as the river,
 And shall sink down, as the river of Egypt.*
- 6 *He buildeth his upper chambers in the heavens ;
 And his storehouse, he foundeth it on the earth :
 He calleth the waters of the sea,
 And poureth them over the face of the earth :
 Jehovah [the God of hosts] is his name.*
- 7 *Are ye not to me as the sons of the † Ethiopians,*

† Heb. Chusites.

5. — *melt*.—See Ps. xcvi. 5. The frame of nature is dissolved before him. An allusion to the earthquake.

— *as the river*.—See ch. viii. 8. The prophet repeats this lively image ; as his mind was strongly impressed with the dreadful effects which the earthquake would produce.

6. — *upper chambers*.—Ennius, as quoted by Lively, has *Cœnacula maxima cœli*. Harmer remarks, from Jer. xxii. 13, 14, that the chief and most ornamented apartments in the king's palace were upper rooms : and that the chief rooms in the houses of Aleppo at this day are those above, v. i. 174. "במלכות. Hic tantum cœnaculum notat. Videtur legendum עליונות, ut Ps. civ. 3, 13. *Præcedit Mem.*" Secker.

— *storehouse*.—The verb in Chald. signifies *collegit* : and in Arab. *foris firmæ compaginis*. Houbigant agrees with Cappellus in rendering it *penus, apotheca*. אנדה "fasciculus, sarcinula, apotheca qua sarcinæ reponuntur." Vid. Cap. and Houb. There may be an allusion to repositories in the lower parts of houses, or to such as were sometimes dug in the fields, Jer. xli. 8. Est in Africa consuetudo incolarum, ut in agris, et in omnibus fere villis, sub terra specus, condendi frumenti gratia, clam habeant. Hirtius : quoted by Bochart, P. ii. L. IV. xxi.

— *Jehovah*.—We may collect from *ô*. Ar. Syr. that this line should be lengthened by adding אֵלֶיךָ, אֱלֹהֶיךָ, אֱלֹהֵיךָ. *ô*. MS. Pachom. read $\kappa\epsilon\ \delta\ \sigma\epsilon\ \delta\ \pi\alpha\nu\tau\omicron\kappa\rho\alpha\tau\omega\rho$. See on ch. v. 8.

The power and sure vengeance of the Deity are very sublimely described in this and the four preceding verses.

7. — *Ethiopians, or Chusites*.—Chus was the son of Ham, Gen. x. 6. And that the Chusites inhabited a part of Arabia Petræa and Felix, is shown by Bochart, geogr. sacr. 213, and by Calmet, Dict. in voc. See Numb. xii. 1, compared with Ex. ii. 16. 2 Chron. xxi. 16. Ezek. xxix. 10. Hab. iii. 7. They were, says Bochart, a powerful but despised nation.

O sons of Israel, saith Jehovah?

Did I not bring up Israel from the land of Egypt,

And the Philistines from Caphtor, and § Syria from Kir?

8 Behold, the eyes of the Lord Jehovah *are* upon the
sinful kingdom;

And I will destroy it from off the face of the earth.

Yet I will not utterly destroy

The house of Jacob, saith Jehovah.

9 For, behold, I will command,

§ Heb. Aram.

— *the Philistines*.—*Ἀλλοφύλοι*, as *ὁ*. often translate the word: and the root in Sam. and Æth. denotes *a stranger, an emigrant*. See Cast. lex.

— *Caphtor*.—Bochart contends that this is Cappadocia. But Calmet, with more reason, thinks it Crete. It is called *κ*, Jer. xlvii. 4: though I believe that this word sometimes signifies the sea-coast of a remote continent. See on Zeph. ii. 11. And these people are called Cherethim, 1 Sam. xxx. 4. Ezek. xxv. 16. Zeph. ii. 5. Bochart says, that the sea-coast of Palestine had this name, Geogr. p. ii. i. xv. But it may have been given it because it was a Cretan colony. That both these and the Cretans were excellent archers, see Boch. ib. and Cast. lex. in voc. “Sunt non pauca sacrae scripturae loca in quibus *κ* *insulas* significare nequeunt. Gen. x. 5. Jes. xx. 6. xxiii. 2, 6. xlii. 15. lxvi. 19. Jer. xxv. 22. Ezek. xxxix. 6. Verbum Arab. *κ* *habitare* significat. Jam ergo *κ* *regio habitata*. Hanc habemus tanquam genealogiam significationum. 1. *habitationes, mansiones*, i. e. *regiones*. 2. *regiones earum gentium quæ Hebræis Phœnicibusque barbaræ erant*. 3. *Regiones transmarinæ*. 4. *Hospitia maris, sive portus*. 5. *Insulæ*. I. D. Michaelis, *Spicilegium Geographiæ*.” Goettingæ. MDCCLXIX. 4to.

— *Kir*.—Aram, from whom Syria had its name, was the son of Shem, Gen. x. 22. Part of his posterity settled in Aram Naharaim, or Mesopotamia. And that a part anciently settled in Kir (whether a city of the Medes, Isa. xxii. 6, or some other of this name), we learn from the passage before us. See Boch. Geogr. p. 293.

The sense seems to be: Trust not in your ancestors, who were so highly favoured by me. Your vices have made you vile in my sight. Trust not in my deliverance of you from the land of Egypt. Other nations have been transplanted into fertile countries, as well as you; and particularly your neighbouring enemies.

8. — *sinful kingdom*.—God destroyed many sinful kingdoms by the Assyrians: but the kingdom of Israel seems here to be meant.

- And I will sift the house of Israel among all the nations,
 As *one that sifteth corn* with a sieve:
 And a grain shall not fall upon the ground.
 10 But all the sinners of my people shall die by the sword,
 Who say, Evil shall not draw near, nor come || sud-
 denly, on our account.
 11 In that day I will raise up the fallen tabernacle of
 David,
 And I will * close up the breaches thereof:
 And I will raise up its ruins,
 And I will build it as *in* the days of old:
 12 That the residue of men may seek Jehovah,

|| Or, surprise, or, prevent us.

* Or, repair.

9. — *sift*.—Or shake together, and toss to and fro, so as completely to mingle.

— *one that sifteth*.—For the idiom see on Jon. iii. 7. "Potest excidisse בר ante vel post בכברה. Sola Vulgata *frumentum* habet." Secker.

— *a grain*.—One signification of the Arabic root in Cast. lex. is *frustum rei*: 18th sense.

Though I will thus mix the Israelites with distant nations, yet there shall be a general restoration of them to their own land.

10. — *all the sinners*.—The most secure and presumptuous sinners of the Israelites shall fall by the sword.

11. — *day*.—When I prevent a grain from perishing. Acts xv. 16, "In that day" is changed into *μετα ταυτα*. Αναστρεψω και ανοικοδομησω is an Hebraism equivalent to, I will raise up, i. e. I will build again. The second hemistich, "And I will close up the breaches thereof," is omitted. *Και ανορθωσω αυτην* is a rendering of *ויבניתה*; and the two following words *בימי עולם*, as *in the days of old*, are omitted.

— *tabernacle*.—Elegantly, for the kingdom of David.

— *breaches thereof*.—Read with V. *δ*. Ar. and Houbigant פריצה: and again *והסירותיה*. See the collated MSS. for the insertion of the former and of the second י in this latter word.

12. — *men*.—The true reading is *אדם*, according to *δ*. Arab. Acts xv. 17. some MSS. of Syr. and Eusebius. See Kenn. diss. gen. Sec. 67, 81.

— *seek Jehovah*.—The Alexandrine MS. of *δ*. has *απαξ αν*, and *του Κυριου*, as Acts xv. 17: and Ar. has *עסך אלרוב* *עסך* *קטן*. The Aldine ed. of *δ*. and MS. Pachom. have *απαξ εσς* *εσς* *απαξ* *με*: and thus discover how the genuine reading has been lost. In the present text *את* remains: the

And all the heathen † who are called by my name;
Saith Jehovah who doeth this.

- 13 Behold, the days come, saith Jehovah,
That the plougher shall draw near to the reaper;
And the treader of grapes, to the sower of the seed:
And the mountains shall drop sweet wine;
And all the hills shall melt.

- 14 And I will bring again the captivity of my people
Israel;
And they shall build the desolate cities, and shall inhabit
them;

† Heb. over whom my name is called.

Aldine represents אָמִי: and this, written "אִמִּי contractedly, was substituted for אִמִּי יְהוָה. See on Jon. i. 2.

—*doeth this*.—There is good external authority, Acts xv. 17, for omitting *τὰντα*.

On the restoration of the Jews after their captivity, the Messiah came, and the Gentiles [or the rest of mankind besides the Jews] were admitted into his church: and on the future grand restoration of the Jews, the borders of the Christian church will be enlarged among the Gentiles, Rom. xi. 12, 15.

13. — *draw near to*.—It is a lively way of expressing that the harvest and vintage should be copious and long in gathering. Professor Michaelis observes, that 6. MS. A. Ar. and Syr. make this passage parallel to Lev. xxvi. 5. "The threshing shall reach unto the vintage." He proposes to read דִּרְשׁ בְּבוֹרֵר *triturs vindemiatores*, giving דִּרְשׁ the Arabic sense *terere*, *conterere*. Mr. Woide. I prefer בְּבוֹרֵר, *assequatur tritura vindemiam*; or דִּרְשׁ בְּבוֹרֵר, *assequatur triturs vindemiatores*. Harmer thinks that the perfect quiet and freedom from disturbances in the country are also implied. The corn and grapes shall not be gathered in a state of immaturity, from fear of enemies, ch. i. 90.

—*sower*.—Literally, *the drawer forth of the seed out of the basket*.

—*mountains—hills*.—These were the proper places for vineyards.

"Apertos

Bacchus amat colles."

Vir. Georg. ii. 112.

—*sweet wine*.—From the trodden grape. See Harmer i. 386. Or, expressed from rich fruits. See Cantic. viii. 2. We have a parallel line, Joel iii. 18.

—*melt*.—They shall flow, as it were, with the abundance of wine produced on them, Joel iii. 18.

And they shall plant vineyards, and drink the wine thereof;

They shall also make gardens, and eat the fruit thereof.

15 And I will plant them upon their land;

And they shall no more be rooted up

From the land which I have given them,

Saith Jehovah thy God.

14. — *vineyards*.—See the contrast, ch. v. 11.

— *the fruit thereof*.—Read with Houbigant and fourteen MSS. פירות.

15. — *plant*.—This image is beautifully taken up from the foregoing verse.

— *no more*.—This part of the prophecy will receive its completion on the future restoration of the Jews to their land.

— *thy God*.—*ô*. Ar. read אלהים, which seems preferable. One MS. read so originally, "Saith the God Jehovah."

THE BOOK OF H O S E A.

CHAPTER I.

I THE word of Jehovah which came to Hosea, *the* son of Beer, in the days of Uzziah, Jotham, Ahaz, and He-

CHAP. I. 1. — *in the days.*—If we suppose that Hosea prophesied during the course of sixty-six years, and place him from the year 790 before Christ, to the year 724, he will have exercised his office eight years in the reign of Jeroboam the second, thirty-three years in the reign of Uzziah, the entire reigns of Jotham and Ahaz, and three years in the reign of Hezekiah : but will not have survived the taking of Samaria.

Hosea is concise, sententious, and abrupt. It is his manner to omit the connexive and adversative particles ; an observation which we should recollect when we observe them occasionally supplied by versions or MSS. These are among the causes of that obscurity for which he is remarkable : but the greatest difficulties arise from the corrupt readings which deform the printed text.

He chiefly addresses Israel ; but introduces frequent mention of Judah. He not only inveighs against the vices of the people, but sharply arraigns the conduct of their kings, princes, and priests. Like many of the Hebrew prophets, he tempers denunciations of God's vengeance against an idolatrous and vicious people with promises of abundant mercies in store for them : and his transitions, from one of these subjects to the other, are rapid and unexpected.

He abounds with short and lively comparisons : and, like the best Greek and Roman writers, often omits the particle of similitude. These comparisons he sometimes accumulates in the spirit of that poetry which is most admired. See ch. vi. 3, 4. ix. 10. xi. 11. xiii. 3. xiv. 5, 6, 7.

He has often a great force of expression. See. ch. i. 7. ii. 3, 18, 21, 22. iv. 2. vi. 5. xi. 4. l. 1. xii. 1. l. 1.

He is sometimes highly animated. See ch. iv. 14. v. 8. viii. 1. ix. 5, 14. xiii. 10, 14.

Many beautiful passages occur in this prophet ; as in the similies

zekiah, kings of Judah; and in the days of Jeroboam, the son of Joash, king of Israel.

2 The beginning of the word of Jehovah by Hosea. And Jehovah said unto Hosea:

throughout: in the allegories, ch. ii. 2—20. ch. vii. 11, 12. ch. viii. 7. 1. 2, 3, 4. ch. x. 11, 12, 13. ch. xiii. 15: in the pathos, ch. xi. 3. 1. 1, 2. and ver. 8, 9: in the figures, ch. xiii. 12. xiv. 2. 1. 5.

There are also some parts which are truly sublime: as ch. v. 14, 15. viii. 7. 1. 1. x. 8. 1. 2, 3. xiii. 7, 8.

2. — *by Hosea*.—Or, to Hosea: as *6. MS. Al. Syr.*: and as *ב* is used ch. xii. 6. But, perhaps, in the passage before us some translators read *ל*. “*By or to*. Numb. xii. 1—6.” Secker.

“Unto Hosea,” אל הושע — “by Hosea,” בְּהושֶׁע — “unto Hosea,” אֶל הושֶׁע.

To speak *to* Hosea and *by* Hosea (אל and ב) are phrases of different import. To speak *to*, expresses, that to him the discourse was immediately addressed; to speak *by*, that through him it was addressed to others; and that the speech, so addressed to others, was not the prophet's own, but God's; God using the prophet as his organ of speech to the people. The different import of these constructions, so manifest in the Hebrew text, has been very judiciously preserved in the Seventy, according to the Vatican, in the Vulgate, in the Chaldee, in Luther's Latin translation, in Calvin's, in our public translation, and in Archbp. Newcome's, but neglected by Castalio, Jun. and Trem., and by Houbigant. It must be confessed, that in some instances, the prefix ב seems used as equivalent to אל; but its most proper meaning is indisputably a mean between the opposite senses of מן and אל, *from* and *towards*, denoting “rest, residence, or continuance in.” Hence, “it is the proper preposition of the instrument, as that in which the active power of the first efficient is placed. And in such studied change, from one mode of expression to another, as occurs in this passage, it is reasonable to suppose, that each is used in its distinct and appropriate meaning. Some passages, indeed, have been alleged, in which ב after verbs of speaking to, might be rendered by the Latin *cum* or the English *with*, as in Numb. xii. 8. “With him (ב) will I speak, mouth to mouth.” But in this, and every instance of the same kind except one, the parties in the discourse, or the supposed discourse, are God and the prophet. And in every discourse of God with a prophet, much more is intended than the prophet's information; the prophet is always the vehicle of a divine message to the people. Even in this text of Hosea, where what is said by God seems immediately to concern the prophet individually, being a command of something to be done by him in the economy of his domestic life; yet the act commanded being of public interest and importance, as it was typical of the case between God and the people of Israel, being com-

Go, take unto thee a wife of fornications, and children of fornications:

For the land hath committed great fornications in departing from Jehovah.

3 And he went and took Gomer, the daughter of Diblaim: and she conceived, and bare him a son.

And Jehovah said unto him:

4 Call his name Jezreel:

manded, for that very reason, as a method of public admonition and denunciation; even in this instance, which, in the first face of it, has much the appearance of a private affair of the prophet's, it was rather *by* than *to* Hosea that Jehovah spake; and the change in the original, from אֵל to ב, and back again, is not immaterial, and ought to be preserved in the translation. Horsley.

"By Hosea, was in this manner:" This I take to be the force of the copula ו prefixed to אָמַר; and so it is taken by Castalio and Houbigant. The ו is often to be taken as a particle of specification, equivalent to *scilicet, nempe, or, nimirum*. Horsley.

—*a wife of fornications.*—A wife from among the Israelites, who are remarkable for spiritual fornication, or idolatry. God was, as it were, an husband to Israel; and this chosen nation owed him the fidelity of a wife. See Ex. xxxiv. 15. Dent. xxxi. 16. Judg. ii. 17. Isa. liv. 5. Jer. iii. 14. xxxi. 32. Ezek. xvi. 17. xxiii. 5, 27. ch. ii. 5. See also Rev. xvii. 1, 2. He therefore says with indignation: Go, join thyself in marriage to one of those who have committed fornication against me; and raise up children who, by the power of example, will themselves swerve to idolatry, ch. v. 7.

—*For the land.*—I may justly use this language. For the land hath committed, or committeth, &c.

"For the land is perpetually playing the wanton, forsaking Jehovah." וְהָיָה לָהּ.—to whore whores. This construction, in which the finite verb is connected with its own infinitive, for the most part expresses the perpetual repetition of the action, as a matter of daily practice and habit. Buxtorf's distinction, that when the infinitive is put first this construction expresses the greater certainty and evidence of the thing, but when the infinitive follows, the continuance and frequent practice, seems to me to have no foundation. I think that, in either position of the infinitive, greater certainty or greater frequency may be expressed, as the subject-matter may require. Horsley.

4. *Call his name.*—This is agreeable to the genius of a people used to significant and prophetic names. Such, among many others, were Japhet, Abraham, Judah, Joshua, Jerubbaal, Jud. vi. 32, Solomon.

For yet a little *while*, and I will * visit
The blood of Jezreel upon the house of Jehu :

* Or, avenge, or punish.

— *the blood of Jezreel.*—Not Jehu's vengeance on Ahab's family, see 2 Kings x. 30 : but his acts of cruelty while he resided at Jezreel, a city in the tribe of Issachar, Josh. xix. 18, where the kings of Israel had a palace, 1 Kings xxi. 1.

“ I will visit the blood of Jezräel upon the house of Jehu.” Jezräel, the mystical name of the prophet's son, must be familiar to all who are conversant in the Holy Scriptures, as the name of a city in the tribe of Issachar, and of a valley or plain, in which the city stood : the city, famous for its vineyard, which cost the rightful owner, the unfortunate Naboth, his life ; and, by the righteous judgment of God, gave occasion to the downfall of the royal house of Ahab : the plain, one of the finest parts of the whole land of Canaan ; if we may judge from the partiality of the kings of Israel for the spot, who all fixed their residence in one or other of its numerous cities. Modern expositors, entirely forgetting the prophet's son, have thought of nothing in this passage but the place, the city, or the plain. A mistake, into which, perhaps, they have the more easily fallen, by reason of the explicit mention of the place at the end of the subsequent verse. But if the word Jezräel be taken here as the name of a place, the threat of “ avenging, or visiting, upon the house of Jehu the blood of Jezräel,” will signify, that the family of Jehu was to be punished for blood shed by Jehu, or by his descendants, in that place. Jehu himself shed the blood of Ahab's family, with an unsparing hand, in Jezräel. But this was an execution of the judgment which God had denounced, by his prophet Elijah, against the house of Ahab, for the cruel murder of Naboth. And it may justly seem extraordinary, that this should be mentioned as a crime of so deep a dye, as to bring down vengeance upon Jehu's house. It is true, that when the purposes of God are accomplished by the hand of man (which is the case, indeed, in some degree, in every human action), the very same act may be just and good, as it proceeds from God, and makes a part of the scheme of Providence ; and criminal in the highest degree, as it is performed by the man, who is the immediate agent. The man may act from sinful motives of his own, without any consideration or knowledge of the end to which God directs the action. In many cases the man may be incited by enmity to God and the true religion to the very act, in which he accomplishes God's secret, or even his revealed purpose. The man, therefore, may justly incur wrath and punishment for those very deeds in which, with much evil intention of his own, he is the instrument of God's good providence. But these distinctions will not apply to the case of Jehu, in such a manner as to

And I will make the kingdom of the house of Israel to cease.

5 And it shall come to pass in that day,

solve the difficulty arising from this interpretation of the text. He was specially commissioned by a prophet "to smite the house of Ahab his master, to avenge the blood of the prophets, and the blood of all the servants of Jehovah, at the hand of Jezabel." And however the general corruption of human nature, and the recorded imperfections of Jehu's character, might give room to suspect, that in the excision of Ahab's family, and of the whole faction of Baal's worshippers, he might be instigated by motives of private ambition, and by a cruel sanguinary disposition; the fact appears, from the history, to have been otherwise; that he acted, through the whole business, with a conscientious regard to God's commands, and a zeal for his service; insomuch, that when the work was completed, he received the express approbation of God; and the continuance of the sceptre of Israel in his family, to the fourth generation, was promised as the reward of this good and acceptable service. "Jehovah said unto Jehu, because thou hast done well, in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in my heart, thy children of the fourth generation shall sit on the throne of Israel." 2 Kings x. 30. And it cannot be conceived, that the very same deed which was commanded, approved, and rewarded, in Jehu who performed it, should be punished as a crime in Jehu's posterity, who had no share in the transaction. For these reasons, I am persuaded; that Jezräel is to be taken in this passage in its mystical meaning, and is to be understood of the persons typified by the prophet's son—the holy seed—the true servants and worshippers of God. It is threatened, that their blood is to be visited upon the house of Jehu, by which it had been shed. The princes descended from Jehu were all idolaters, and idolaters have always been persecutors of the true religion. In all ages, and in all countries, they have persecuted the Jezräel unto death, whenever they have had the power of doing it. The blood of Jezräel, therefore, which was to be visited on the house of Jehu, was the blood of God's servants, shed in persecution, and of infants shed upon the altars of their idols, by the idolatrous princes of the line of Jehu: and so the expression was understood by St. Jerome and by Luther."

— *And I will make.*—I will also cut off the kingdom of Israel by the Assyrians. See v. 6. But some say, that the text expresses the ceasing of the kingdom of Israel from the house of Jehu, 2 Kings x. 30: a prophecy fulfilled, 2 Kings xv. 10.

5. *And it shall come to pass, &c.*—"And this shall be in that very

That I will break the bow of Israel in the valley of Jezreel.

6 And she conceived again, and bare a daughter.

And God said unto him :

Call her name Lo-ruhamah, *or, Not-having obtained mercy.*

For I will no † more have mercy on the house of Israel ;

† Heb. I will not add any more to have.

day, when I break," &c.—I suggest it to the learned to consider, whether the phrase, so frequent in the prophets, וַיְהִי בַיּוֹם הַהוּא is not to be differently taken, according as it is connected, or not connected, with the subsequent clause by the copula ו. I am much inclined to think, that when it is not so connected, יוֹם הַהוּא is to be understood of a time described or marked by some event already mentioned ; and the force of the expression is to notify, that the event of the subsequent clause is to take place at that time. But when these words are connected with the subsequent clause by the copula ו, then, I conceive, that the event of the subsequent clause affords the marks of the time, and gives the date of the event previously mentioned ; so that in both cases a synchronism is described, but with this difference, that in the first case, the event previously mentioned gives the date of the other ; in the second case, the other event gives the date of that previously mentioned ; and the nominative understood of the verb-substantive, should be rendered, in the first case, by the pronoun *it* ; in the second, by the demonstrative *this*. Thus, in ch. ii. 16 (18 Heb.), וַיְהִי בַיּוֹם הַהוּא נָאם יְהוָה תִּקְרָא אֵשִׁי, "And it shall be in that day (saith Jehovah) thou shalt call me Ishi ;" i. e. in the day when Jehovah shall do the things in the preceding verse. These things make the date of the time ; and the calling of Jehovah Ishi is the event referred to that date. But in this passage וַיְהִי בַיּוֹם הַהוּא וְשָׁבַרְתִּי, "And this shall be in that very day, and I break, &c." i. e. and this shall be [the thing last-mentioned, the "demolition of the kingdom of Israel shall take place] in that day, when I break, &c." Here the breaking of the bow is the event that marks the date ; and to that date, so marked, the threatened excision of the kingdom of the ten tribes is referred. —Horsley.

—*in the valley of Jezreel.*—Here, it is probable, that a remarkable defeat from the Assyrians was sustained. Or, here the death of king Zechariah, the fourth lineal descendant of Jehu, may have happened. 2 Kings xv. 10.

6. — *And God said.*—Syr. and 6. MS. Pachom. supply *the Lord* : מַרְיָא : Κυριος. So again v. 9.

— *no more have mercy.*—The Hebrew phrase may be varied : רַחֵם, as

But I will surely take them away.

- 7 Yet on the house of Judah will I have mercy,
And I will save them by Jehovah their God;
And I will not save them by bow, nor by sword,
Nor by battle, nor by horses, nor by horsemen.
- 8 And she weaned *her that was called* Lo-ruhamah,
or, Not-having obtained mercy; and conceived, and bare
- 9 a son. And God said:
Call his name Lo-Ammi, *or, Not-my-people*.
For ye are not my people;
And I will not be your God.
- 10 Yet shall the number of the sons of Israel be as the
sand of the sea,
Which cannot be measured nor numbered:
And it shall come to pass *that*, in the place where it
was said unto them,

Isa. viii. 5. לרחם, as Amos vii. 13. וארחם, as Judg. xi. 14. Esth. viii. 3, and ארחם, as Prov. xxiii. 35. Isa. xlvii. 1. lii. 1. There is an allusion to the names in this v. and in v. 9, 1 Pet. ii. 10. Rom. ix. 25.

“Not beloved.” For I will no more cherish with tenderness the house of Israel, inasmuch as to be perpetually forgiving them. Horsley.

7. — *have mercy*.—For a longer time.

— *by Jehovah*.—This prophecy is very strongly expressed, and was fulfilled, 2 Kings xix. 35.

— *Nor by battle*.—“Nor in war by horses.” D. Wheeler.

6. MS. A. ed. Ald. and vers. Copt. add οὐτε ἐν ἵπποις. Mr. Woide.

“And I will not save them by bow, nor by sword, nor by battle;
Nor by chariots, nor by horses, nor by horsemen.”

9. — *your God*.—In the Hebrew there is no word for *God*; nor is it supplied by the ancient versions, the Chaldee paraphrase, or MSS. And yet the structure of the sentence most clearly requires it. Houbigant ingeniously conjectures that the true reading is, אלהיכם; whence אחי לכם, consisting of the same letters; and whence the present reading. Compare Lev. xxvi. 12. Jer. xxiv. 7. xxx. 22. xxxi. 33. xxxii. 38. Zech. viii. 8. Heb. viii. 10.

10. *Yet*.—God will restore them from the Babylonish captivity.

— *measured*.—Horace calls Archytas,

“Maris et terræ numeroque carentis arenæ
Mensorem.”

— *was said*.—Or, is said. Sc. in their own country; where God, by his prophet, used [or now uses] this language.

Ye are † NOT-MY-PEOPLE,

There shall it be said unto them, Ye are THE-SONS-OF
THE-LIVING-GOD.

- 11 And the sons of Judah, and the sons of Israel shall be gathered together,
And shall appoint to themselves one head
And shall come up out of the land:
For great *shall be* the day of Jezreel.

CHAPTER II.

- 1 SAY ye unto your brethren, * MY-PEOPLE;
And unto your sisters, † HAVING-OBTAINED-MERCY.

† In Heb. Lo-Ammi.

* In Heb. Ammi.

† In Heb. Ruhamah.

11. — *one head*.—Zerubbabel. After the return from Babylon, the distinction between the kingdoms of Israel and Judah ceased.

— *land*.—Whither they were dispersed.

— *of Jezreel*.—Here is an allusion to the etymology of the word, *God will sow*, Isa. lxx. 9: or, *God will plant*, Isa. xvii. 10. Great will be the day when God reinstates his people in their land. See ch. ii. 22, 23.

The word Jezreel, though applied in this passage to the devout part of the natural Israel, by its etymology, is capable of a larger meaning, comprehending all of every race and nation, who, by the preaching of the gospel, are made members of Christ and the children of God. All these are a seed of God, begotten of him, by the Spirit, to a holy life, and to the inheritance of immortality. The words Ammi and Ruhamah, and their opposites, Lo-ammi and Lo-ruhamah, are capable of the same extension; the two former to comprehend the converted, the two latter the unconverted Gentiles. Accordingly, we find these prophecies of Hosea cited by St. Paul [Rom. ix. 24] to prove, not the call of the Gentiles solely, but the indiscriminate call to salvation both of Gentiles and Jews. He affirms that God has called us [i. e. us Christians] vessels of mercy, afore prepared unto glory, *οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν*, “not of the Jews only, but moreover of the Gentiles too.” And it is in proof of this proposition, that he cites the prophecies of Hosea. Horsley.

CHAP. II. 1. *Say ye*.—To avert my judgments, threatened, ch. i. 6, 9, exhort each other to be worthy of appellations opposite to those prophetic

- 2 Plead ye with your mother, plead :
 For she *is* not my wife,
 Neither *am* I her husband :
 And let her put away her fornications from ‡ her,
 And her many adulteries from § her breasts :
 3 Lest I strip her naked,

‡ Heb. from before.

§ Heb. from between.

ones before denounced against the sons and daughters of Israel, ch. i. 6. 9. So act, that ye may truly say unto, &c. "Although the Israelites in the days of Hosea were in general corrupt, and addicted to idolatry, yet there were among them, in the worst times, some who had not bowed the knee to Baal. These were always Ammi and Ruhamah; God's own people, and a darling daughter. God commissions these faithful few to admonish the inhabitants of the land in general, of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish church and nation." Horsley.

"Speak to." The verb אָמַר is comparatively so seldom used otherwise than as equivalent to the English verb *to say*, with a declaration subjoined of what was said, that I hesitated long about the translation which I venture to give of this passage, in which I take the verb as equivalent to the English word *to speak*, without immediate mention of the words spoken. But, consulting the concordances, I find many unquestionable instances of this use of it. Horsley.

2. *Plead*.—Enter, as it were, into a forensic contest with your mother, the house of Israel; disavow her proceedings, and publicly protest against them.

—*many adulteries*.—The original word may be considered as a *frequency* one.

3. *Lest I*.—See Bishop Lowth's note on Isa. iii. 17. Lest I cause her to be exposed to such ignominy as brutal conquerors sometimes inflict, Ex. xvi. 39. xxiii. 26: and lest I reduce her to the most extreme want. More than fifty MSS. or editions read וְשָׁרַח וְשָׁרַח. It is observable that the punishment of an adulteress among the Germans is thus described by Tacitus: Accisis crinibus nudatam coram propinquis expellit domo maritus. Tac de mor. Germ. Sec. 18, 19.

The verb פָּשַׁט signifies properly "to flay the skin;" hence, when applied to garments, it signifies "to strip to the bare skin," to divest even of the garments next the skin. עָרַם is a more general word, and expresses a less degree of denudation. And the two joined together express "to strip perfectly one already half naked." פָּן אֶפְשַׁטָהּ עָרָמָה *Ne nudam eam plane*

- And set her as *in* the day *when* she was born :
 And make her as the desert,
 And set her as a land of drought,
 And kill her with thirst,
 4 Neither have mercy on her sons,
 Because they are the sons of fornications.
 5 For their mother hath committed fornication ;
 She that conceived them hath caused shame :
 For she hath said, I will go after my lovers,
 Who give me my food and my water,
 My wool and my flax, mine oil and my strong drink.
 6 Therefore behold I *will* hedge up her way with thorns,
 And I will close up her enclosure ;
 That she shall not find her paths.

denudem. Hence the full sense of the passage is, that the disgraced, discarded wanton should be stripped stark-naked, and in that situation exposed to public view. Horsley.

— *as the desert.*—6. MSS. Al. and Pachom. have *ὡς ἐρημον*.

5. — *strong drink.*—So Dr. Wheeler. See Ps. cii. 9. Seven MSS. read *ושקרי*. The word may come from *appetere*. See Houbigant. Or from its Hiphil form *דשק* *redundare* : *mine abundance*. All my sustenance. Chald. Whatever I require or want. 6. Ar. Syr.

6. — *her way.*—Read *דרכה* with 6. Ar. and Houbigant. “*היא דרכיה* her ways, so Syr.” Horsley.

— *with thorns.*—See Prov. xv. 19, and the note on Mic. vii. 4.

— *her enclosure.*—*גדרה*, the *ה* being understood as a pronoun.

“A stone fence.” *גדר* is properly *maceria*. A low wall of loose stones, laid one upon another, without any cement or mortar. Such enclosures are very common at this day in Gloucestershire, and other parts of this island, where quarries of the stone, fit for the purpose, abound. Horsley.

— *shall not find.*—This refers to the Assyrian captivity.

— *her paths.*—*נתיבות* are paths worn by the feet, often passing and repassing upon the same line. I think that here the word signifies *gaps* in a bramble hedge, or stone fence, made by clambering over repeatedly at the same place. The text alludes to a double enclosure, an inner fence of loose stones, a bramble hedge on the outside : both damaged and broken in many places. The hedge is to be made ; the stone fence repaired ; the gaps in both closed ; and all made so firm and strong, that it will be impracticable to find any way out. This enclosure is an admirable image of

- 7 And she shall follow after her lovers, but shall not overtake them;
 And she shall seek them, but shall not find *them*.
 Then shall she say :
 I will go || again to my former husband,
 For then *was it* better with me than now.
- 8 And she knew not
 That I gave unto her
 * Corn, and choice wine, and oil :
 And the silver *which* I multiplied unto her,
 And the gold, they offered unto Baal.
- 9 Therefore will I turn, and take away
 My corn in its time, and my choice wine in its season :
 And I will take away my wool and my flax,
 That it may not cover her nakedness.

|| Heb. and return.

* Heb. The corn, and the choice wine, and the oil.

national difficulty and distress, from which no human policy, or force, can extricate. Horsley.

7. — *follow after*.—in her mind. For some time she shall remain addicted to her Egyptian and Syrian idols, and to all her former idolatrous and immoral practices: but without carrying her evil wishes into execution.

8. — *choice wine*.—So called because יין *possesses*, or inebriates. It was the first expressed juice of the grapes, or that which ran off of itself, from the weight of the clusters laid on each other. See Cast. lex.

— *they offered*.—"Confer 2 Chron. xxiv. 7." Secker. *ó*. Ar. read עשה or עשרה: She offered, or consecrated: but the number may be changed, as it often is.

— *Baal*.—A name which, according to Servius, the Tyrians gave both to Saturn and to the Sun. Boch. Geogr. 663. It signifies *lord*; and may be a general term for false gods and lords. See v. 13.

Dr. Wheeler renders:

"And that I multiplied to her the silver
 And the gold, *which* they wrought for Baal.
 Therefore will I again take away," &c.

חורב. Forte ובורח: sed aurum habent omnes interpretes. Secker.

9. — *not cover*.—I read with *ó*: Arab. and Honbigant מכסות.

I think this ninth verse speaks of calamities already begun, and the

- 10 And now I will disclose her vileness in the sight of her lovers ;
And none shall deliver her out of mine hand.
- 11 And I will cause all her joy to cease ;
Her feast, her new-moon, and her sabbath, and all her solemn assemblies.
- 12 And I will destroy her vine and her fig-tree ;
Of which she said, These *are* mine hire
Which my lovers have given me :
And I will make them † a forest :
And the beasts of the field shall eat them.
- 13 And I will visit upon her the days of Baalim,
Wherein she burnt incense unto them ;
And decked herself with her ‡ ear-rings, and her § jewels,
And went after her lovers,
And forgot me ; saith Jehovah.
- 14 Notwithstanding, behold, I will allure her,

† Heb. for a forest,

‡ Heb. ear-ring.

§ Heb. jewel.

tenth describes the progress and increase of them. It appears from all the prophets, and particularly from Amos and Joel, that the beginning of judgment upon the refractory, rebellious people was in unfruitful seasons and noxious vermin, producing a failure of the crops, dearth, murrain of the cattle, famine, and pestilential diseases. Horsley.

12.—*her vine*.—I cannot but think the words נֶפֶץ and רִמְמוֹת are used here, by a synecdoche, for plantations of vines and fig-trees. Certainly it cannot be said of a single tree, that it is laid waste or made a forest. Horsley.

—*mine hire*.—Israel attributed her fruitful seasons to her false gods.

“My pay,” אֶמְכָּרָה. The fee of prostitution. Compare ix. 1: “her necklace.” Horsley.

13. — *Baalim*.—There were different idols worshipped under the name of Baal: as Baal-berith, Baal-zebub, Baal-peor.

—*ear-rings*.—An ornament either for the ear or nose. The latter was worn in the left nostril. See the figure of the Ganges in Dow's History of Indostan, V. i. p. lxxvii. 4to.

—*jewels*.—The original word is from אֶרֶב Arab. *ornavit monilibus*. See Cast. lex.

14. *Notwithstanding*.—See Noldius Sec. 6, and Pocock in loc.

—*allure her*.—Or persuade her. Though the word commonly signifies

- And will lead her to the desert,
 And will speak || kindly to her.
- 15 And from thence will I give her her vineyards,
 And the valley of Achor for a door of hope :
 And there shall she sing as *in* the days of her youth,
 And as *in* the day when she came up from the land of
 Egypt.

|| Heb. to her heart.

to inveigle, to deceive ; it may be used, by an easy metaphor, in a good sense.

— *to the desert*.—From the distant countries, to which she was led captive, I will safely conduct her home through the desert.

15. — *thence*.—Sc. from the desert.

The English word *thence* renders either “from that place,” or “from that time,” or “in consequence of those things.” And the original word is used in all these various senses. No one of these senses would be inapplicable in this place : but the last, or the first, as figurative of the last, seems the most significant. God declares that through the wilderness lies the road to a rich fruitful country ; i. e. that the calamities of the dispersion, together with the soothing intimations of the gospel, by bringing the Jewish race to a right mind, will be the means of reinstating them in that wealth and prosperity, which God has ordained for them in their own land. Horsley.

— *valley of Achor*.—This most fertile valley lay to the north of Jericho, not far from Gilgal ; and the restoration of it was an earnest of future blessings. Compare Isa. lxx. 9, 10. “The Vale of Achor, though a scene of trouble and distress, was a door of hope to the Israelites under Joshua ; for there, immediately after the execution of Achan, God said to Joshua, ‘Fear not, neither be thou dismayed’ (chap. viii. 1) ; and promised to support him against Ai, her king and her people. And from this time Joshua drove on his conquests with uninterrupted success. In like manner, the tribulations of the Jews, in their present dispersion, shall open to them the door of hope ;—‘and there’—i. e. in the wilderness, and in the vale of tribulation, under those circumstances of present difficulty mixed with cheering hope.” Horsley.

— *sing*.—Literally, answer in the song, sing alternately. See Præl. Heb. xix. p. 236. “*Ἀποκριθῆσεται*, Theod.” Secker.

— *Egypt*.—The perpetual allusion to the Exodus, to the circumstances of the march through the wilderness, and the first entrance into the Holy Land, plainly points the prophecy to a similar deliverance, by the imme-

- 16 And it shall come to pass in that day,
 Saith Jehovah, *that* thou shalt callme, * MINE HUSBAND :
 And thou shalt no more call me † MY BAAL, [*or Lord.*]
 17 For I will take the names of ‡ Baalim out of her mouth ;
 And they shall no more be mentioned by their name.
 18 And I will make for them a covenant, in that day,
 With the beasts of the field,
 And with the fowls of the heavens,
 And *with* the creeping things of the ground.
 And the bow, and the sword, and war,
 Will I break from the land :

* Heb. Ishi.

† Heb. Baali.

‡ Or, Baals.

diate power of God, under that leader of whom Moses was the type. Horsley.

16. — *thou shalt call me.*—Two MSS. read יְהוָה יִקְרָא, *she shall call me*, twice.

— *My Baal.*—The very name, though capable of a good sense, as it signifies *husband*, or *lord*, should be avoided by them; because it was also the name of false gods. They should scrupulously avoid idolatry. And this was the fact immediately after their return from Babylon; and it has continued to this day. “Ishi, My Husband, is an appellation of love; Baali, My Lord, of subjection and fear. ‘God hath not given us the spirit of fear, but of power and of love, and of a sound mind,’ 2 Tim. i. 7. See Jer. xxiii. 27.” Horsley.

17. — *be mentioned.*—It is in vain to look for a purity of religious worship, answerable to this prophecy, among the Jews returned from the Babylonian captivity. This part of the prophecy, with all the rest, will receive its accomplishment in the converted race in the latter days. Horsley.

18. — *a covenant.*—Sc. of security from the evils which, in the days of my vengeance, arose from these causes. “This covenant with the beasts of the field, the fowls of the heaven, and the reptiles of the earth, is the final conversion of the most ignorant and vicious of the heathen to the true faith. The effect of which must be, that they will all live in peace and friendship with the re-established nation of the Jews.” Horsley.

— *and war.*—“Armour,” מְלִחָמָה. I think the word is used here for every accoutrement of battle, all offensive weapons and defensive armour. Horsley.

— *Will I break.*—The Hebrews often use a verb which is applicable to

- And I will make them to lie down in safety.
- 19 And I will betroth thee unto me for ever :
Yea, I will betroth thee unto me in justice, and in righteousness ;
And in kindness, and in tender love :
- 20 Yea, I will betroth thee unto me in § faithfulness ;
And thou shalt know Jehovah.
- 21 And it shall come to pass in that day,
I will hear, saith Jehovah,
I will hear the heavens ;
And they shall hear the earth ;
- 22 And the earth shall hear the corn,

§ Or, truth.

some of the substantives placed after it, but not to all. See Mal. iii. 5. Mic vi. 15. Zeph. i. 17. So Homer:

“Εδουσι τε πιονα μηλα,
Οινον τ' εξαίτον μελιηδεα.”

“Conveniret melius מלחמה cum אשבה. Confer Ps. xli. 10.” Secker.

19. — *And in kindness.*—Not only allotting what is just and right, but bestowing what is kind and affectionate. “A noun substantive after the verb ארש with ב prefixed, denotes the dowry, or that which the man gives to obtain his spouse of her parents. Christ gave for the espousal of the Church his bride, צדק, his own justice ; נישוט, his perfect obedience to the law ; חסד, exuberant kindness ; רחמים, tender love ; אמונה, faithfulness, steady adherence to his part in the covenant between the Holy Three.” Horsley.

20. — *in faithfulness.*—There shall subsist an inviolable fidelity.

— *know.*—Experience the exuberant goodness of Jehovah.

21. — *I will hear the heavens.*—When they ask, as it were, to send their rain on the earth.

— *the earth.*—When it supplicates, as it were, for rain.

22. — *the corn, &c.*—When they wish, as it were, to supply the wants of man.

— *Jezreel.*—All nature shall hear, and minister to the people whom God shall plant in their own land.

There is an implication in this passage, that the Israelites had lately experienced unfruitful seasons ; as Amos had foretold, ch. i. 2. iv. 7—9. vi. 12.

And the choice wine, and the oil ;

And they shall hear Jezreel.

23 And I will || plant her unto me in the land ;

|| Or, sow.

The metaphors in this and the preceding verse are strong ; but not without parallel ones in the best writers of antiquity. Euripides has

“ Ερρα μιν ομβρου γαια.”

And

“ Ερρα δ' ὁ σεμνος ουρανος, πληρουμενος
Ομβρου, πεσειν εις γαιαν.”

Quoted by Grot. in loc.

Tibullus thus addresses the Nile :

“ Te propter nullos tellus tua postulat imbres ;
Arida nec pluvio supplicat herba Jovi.”

El. I. vii. Quoted by Livelye in loc.

And Virgil has,

“ Neque audit currus habenas.” Georg. I.

“ And it shall be in that day, I will perform my part, saith Jehovah. I will perform my part upon the heavens ; and they shall perform their part upon the earth ; and the earth shall perform her part upon the corn, and the wine, and the oil ; and they shall perform their part for the JEZRAEL [*the seed of God*].” The primary and most proper meaning of the verb עָרָא I take to be “ to re-act :” but more largely it predicates reciprocal, correspondent, or correlate action. Thus it signifies the proper action of one thing upon another, according to established physical sympathies in the material world ; or, among intelligent beings, according to the rule of moral order. And in this passage it is applied, first, to the action of God himself upon the powers of nature ; then, to the subordinate action of the parts of nature upon one another ; and, last of all, to the subservience of the elements and their physical productions to the benefit of man ; and ultimately, by the direction of God’s overruling providence, to the exclusive benefit of the godly. In short, it expresses generally one agent performing its proper part upon another. And to this general notion all the particular senses of the word are reducible. Horsley.

23. — *will plant*.—The original word alludes to, and explains, the word Jezreel as used ch. i. 11, and here in the foregoing verse. “ The myriads of the natural Israel, converted by the preaching of the apostles, were the first seed of the universal church. And there is reason to

And I will have mercy on * HER-WHO-HAD-NOT-
OBTAINED-MERCY ;

And I will say to *them who were* † NOT-MY-PEOPLE,
Thou ‡ *art* MY-PEOPLE ;

And § they shall say, *Thou art* MY God.

CHAPTER III.

1 MOREOVER Jehovah said unto me :

Go again, love a woman,

Beloved by another, and an adulteress,

According to the love of Jehovah towards the sons of
Israel:

* Heb. Lo-ruhamah.

† Heb. Lo-ammi.

‡ Heb. Ammi.

§ He.

believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages, Rom. xi. 12, 15. Thus the Jezräel of the natural Israel from the first have been, and to the last will prove, a seed sown of God for himself in the earth." Horsley.

CHAP. III. 1. —*Go again.*—It may well be supposed that this injunction was given after the death of Hosea's former wife.

— *a woman.*—A wife. Dr. Wheeler.

— *Beloved by another.*—A lover of evil, *6. Ar. Syr.* See Gen. xxv. 28. Or, One that loveth another. Or, according to the present pointing, and sixteen or seventeen MSS. which read אהבה, and Vulg., Beloved by another. The attachment of the Israelites to their idols is referred to.

"Addicted to wickedness." I adopt the rendering of the Seventy and Syr., which nothing opposes but the Masoretic pointing. Horsley.

— *adulteress.*—In the spiritual sense of forsaking God.

— *according to the love.*—God's love to his people is here compared to the love of a husband towards his wife. St. Paul has the same comparison with respect to the love of Christ towards his church, Eph. v. 31, 32.

"After the manner of Jehovah's love for the children of Israel, although they look to other gods, and are addicted to goblets of wine." Children of Israel and House of Israel are two distinct expressions

And yet They turn away to other gods,
And love flagons of * wine :

- 2 And I bought her unto me for fifteen *pieces* of silver, and
3 an homer of barley, and an half-homer of barley. And I
said unto her :

* Heb. grapes.

"The House of Israel," and sometimes "Israel," by itself, is a particular appellation of the ten tribes, as a distinct kingdom from Judah. But "the Children of Israel" is a general appellation for the whole race of the Israelites, comprehending both kingdoms. Horsley.

— *towards*.—See נֶאֱמַר Nold. Sec. 8.

— *flagons of wine*.—To drink wine in the temples of their idols, Amos. ii. 8. Judg. ix. 27. Grapes are used for wine in the following places :

"Poculaque inventis Acheloïa miscuit uvis." Virg. Georg. I.

"Prælo domitam Caleno

Tu bibes uvam."

Hor. Od. I. xx.

"Calcatamque tenet bellis socialibus uvam."

Juv. Sat. V. See Livelye in loc.

Others think that the words should be rendered, *cakes of dried grapes*. See 6. Pocock in loc. and Jer. vii. 18. xlv. 19.

2. — *I bought*—That is, according to the ancient custom, I paid her dower, Gen. xxxiv. 12 1 Sam. xviii. 25. Iliad II. 178, 190, X. 473.

"I owned her," נִכְרָהּ, from the root נָכַר. See Parkhurst under נָכַר. This was not a payment, in the shape of a dowry ; for the woman was his property, if he thought fit to claim her, by virtue of the marriage already had ; but it was a present supply of her necessary wants, by which he acknowledged her as his wife, and engaged to furnish her with alimony, not ample indeed, but suitable to the recluse life, which he prescribed to her. Calvin observes, that the parsimonious gift, a sum of money which was but half the price of a female slave, and a pittance of black barley bread, typified the hard fare which the Israelites were to expect at the hand of God, in their state of exile. Horsley.

— *an homer*.—A measure of more than eight bushels.

— *and an half-homer of barley*.—6. Ar. Symm. Theod. render, *and a vessel of wine*. The Greek λεησθος seems derived from לֶחֶם by a transposition of letters. And Houbigant reads חֵיִר, *choice wine*, for שְׂעִיר. But שְׂעִיר new wine more resembles the last letters in שְׂעִיר.

It was observed by Sir J. Chardin in the east, that, in the contracts for

Thou shalt abide with me many days :

Thou shalt not commit fornication, and thou shalt not be
for *another* man :

So *will* I also *be* for thee.

- 4 For the sons of Israel shall abide many days
Without a king, and without a prince ;
And without sacrifice, and without a statue ;
And without an ephod, and *without* teraphim.
- 5 Afterwards shall the sons of Israel return,

temporary wives, there is always the formality of a measure of corn mentioned over and above the stipulated sum of money. Harmer ii. 513.

3. — *Thou shalt abide*.—After the ceremony of betrothing, thou shalt continue in my house many days, and shalt show fidelity to me : and then I will become thy husband.

4. *For the sons*.—Thus the house of Israel shall continue many days in their state of captivity ; without a king, as thou without a husband ; without the means of worshipping me according to the rites of their law ; and yet refraining from idolatry, as thou from unfaithfulness to thy betrothed husband : but, v. 5, shall afterwards observe allegiance to their God, and have an eminent king set over them, in their own land.

The prophets and the people were accustomed to impart and to receive this kind of emblematical instruction.

— *many days*.—Many years. Dr. Wheeler.

— *a statue*.—A standing image, or pillar, erected by themselves. They were forbidden to erect such, that occasions to idolatry might not be administered, Lev. xxvi. 1. Observe that the versions read מִזְבֵּחַ, *an altar*.

— *ephod*.—A part of the highpriest's ornaments.

— *teraphim*.—In Syr. ܬܪܦܝܢ signifies *to inquire*, and in Arab. *to abound with the goods of life*. Teraphim may therefore denote images to inquire of, or to bestow good things. Spencer thinks the word equivalent to seraphim, a celestial order ; by the usual substitution of *ר* for *ש* in the eastern tongues. See p. 952, &c. Taylor observes from 1 Sam. xix. 13, 16, that they were of the human form, which passage equally proves that they might resemble angels ; the wings being concealed, and the face only appearing. However, my opinion is that teraphim were objects of idolatrous worship. And such, in their state of captivity, the Israelites would not harbour.

“An ephod seems to have been a garment like a cloak without sleeves, covering the body as low as the pit of the stomach before, and as low as the shoulder-blades behind. It seems to have taken its name from the strait-

And shall seek Jehovah their God,

ness of its collar, and the manner in which it was fastened about the person. The ephod of the highpriest was of costly materials, and the richest embroidery; and it made a very principal part of the robes of office. But something of a similar shape, and of the same name, but made of plain linen, was worn by the inferior priests, and occasionally, at least, by other persons. But it appears also, that idolaters, at least the idolatrous Israelites, sometimes dressed up the images of the deities they worshipped, in a gorgeous ephod, resembling that of the highpriest, and made, perhaps, in imitation of it. And this was so principal and so sacred a part of the idol's robes, that the word was sometimes used as a name for the idol itself. The ephod therefore appears to have been a principal ornament both of the true and of the false worship. And when the word is used in the figurative language of prophecy, as it is in this passage, to express in general the external grandeur of public institutions, it is in itself of ambiguous import, and its connections in the context must determine, whether it refers to the approved forms of a pure service or to idolatry. That it refers to the latter in the text, is evident from the connection with statues mentioned next before, and teraphim next after the ephod. For both these will be found to be produced here, as principal articles of the furniture of idolatry."

"We find the teraphim among the faithful, in the patriarchal ages, and among idolaters afterwards. For Laban, who was a worshipper of Jehovah, had his teraphim, and Nebuchadnezzar had his. They seem to have been images made in some resemblance of man. The teraphim of idolaters were probably corrupt imitations of those of the true worshippers; for the ancient idolatry was in every thing a mimicry and misapplication of the patriarchal symbols. The teraphim of idolaters were magical images, used for the purposes of divination; but the patriarchal teraphim were probably emblematical figures, like the cherubim; like those, I mean, of the simpler sort, which were seen in the ornaments of the more open parts of the tabernacle and of the temple. The teraphim I take to have been figures of the like mystic import, but of materials less costly, of coarser work, and certainly upon a smaller scale. I imagine they were used as most sacred ornaments of consecrated chapels, or oratories in private houses. However innocent the use of them might have been in the patriarchal ages, it is certain that in process of time they were so much abused to superstitious purposes, that the use of them was absolutely forbidden to God's people: and long before the time of the prophet Hosea they were considered as a part of the worst rubbish of idolatry, which it became the duty of the faithful to destroy. Hence, I cannot but conclude, that the teraphim, in the text of Hosea, are to be understood of nothing but implements of idolatrous rites, images consecrated to the purposes of magic and divination."

And David their king;

"I come now to the statue, the first word of the three, which will require no long discussion. This, like the teraphim, had been in use among the true worshippers in early ages, but was so much abused before the giving of the law, that it was absolutely prohibited by Moses. A statue, מצבה, signifies any thing, more especially of stone, erected or set up as a monument or memorial; but particularly as a religious monument. That consecrated pillars of stone were in use among the patriarchs, we learn from the history of Jacob. Idolaters, instead of simple pillars, set up images carved in the human or other form, to represent the object of their worship. This abuse was certainly ancient, and gave occasion to the strict prohibition of the Mosaic law. If I may offer a conjecture concerning the difference between these idolatrous statues and teraphim, I would say, that the statues were of large dimensions, set up in public, as objects of popular adoration; the teraphim were of a smaller size, and for different purposes, kept in the most sacred recesses of temples or consecrated chapels, for magical rites, and rarely, if ever, exposed to public view." Horsley.

5. — *David*.—Some suppose Zerubbabel to be meant; and some, the Messiah. But it seems to me that the prophecy remains to be accomplished: and that, on the future return of God's people, an illustrious king of this name and stock will reign over Israel, and transmit the kingdom to his descendants for ever. Compare Jer. xxx. 9. Ezek. xxxiv. 23, 24, xxxvii. 24, 25.

At my request Mr. Woide furnished the following extract from Archbishop Secker's dissertation on David promised in the prophets, which is lodged among his Grace's manuscripts in Lambeth library. The Archbishop's own words are distinguished by inverted commas.

Passages, in which David is promised, Jer. xxx. 9. Ezek. xxxiv. 23, xxxvii. 22, 24, 25. Hos. iii. 5. Doth it mean a particular person called David, or a succession of princes of the house of David? That nations and tribes are called by the name of the person from whom they descended, is well known. Jacob or Israel (Isaac, Amos vii. 9), Judah, Ephraim, &c. Rachel, Jer. xxxi. 15. Particular families are called by a patronymic name derived from the head of the family, Gen. xxxiv. 7, Israel. Josh. vi. 25, Rachab. Josh. vii. 25, Achan. 2 Kings x. 1, Achab. Amos vii. 9, Jeroboam. Jer. xxix. 32, Schemaiiah.

Direct instances, where David signifies David's family, 1 Chron. xxviii. 4. 1 Kings xii. 16. 2 Chron. x. 16. "Hos. iii. 5, is by at least 170 years, the first of these passages, where Israel means the ten tribes: for it is distinguished from Judah i. 6, 7, 11, and iv. 15, and it is foretold, that they shall continue many days without a king, and prince, and a sacrifice, and

And shall || fear Jehovah, and his goodness, in the latter days,

|| Or, reverence.

image, and ephod and teraphim, which last is thought by some to mean idols; by others Urim and Thummin: and if it means the latter, the Israelites, who returned under Cyrus, probably forsook idols in their captivity; and we know not that any Israelites are idolaters now. After this they shall seek the Lord their God [they may have been negligent in religion, though not idolaters] and David their king, i. e. that family to rule them, of whom they said, we have no part in David; see to thine own house, David, 1 Kings xii. 16: which agrees with Hos. i. 11, that Judah and Israel should appoint themselves one head. So that this text, which is the leading one upon this subject, suits well with David, being understood of the family of David, Jer. xxx. 9. Ezek. xxxiv. 23, 24. xxxvii. 24, 25."

Besides these texts, which promise David shall be their king, there are some, which mention in what state the house of David was to be in times then future, which ought to be considered, Jer. xxxiii. 15—26. Zech. xii. 7—14, and xiii. 1, of which see the notes," Ps. lxxxix. 19—45:

"But a farther inquiry is, whether at least the name David cannot be meant of a single descendant of David, like him, and presignified by him."

"Now, there is no doubt but it may, if that person at his appearance were commonly known in the world by the name David: and without being called so in common speech, Jerusalem is called in prophetic speech Sodom and Gomorrah, Isa. i. 10. But I recollect no other instance of this in the Old Testament, nor any instance of a person called by the name of another there, on account of likeness, unless it be Elias,* the great priest, who shall be sent to the captivity of Israel in the end of the days. And Pocock mentions some Rabbins, who think Elias in person is not meant here; nor do I recollect, that any single person is called by the name of another, on account of his descending from him, unless it be thought, that Rechoboam is called David, in the above cited places of Kings and Chronicles."

—*fear*.—See Jer. xxxiii. 9. Isa. lx. 5, and Bishop Lowth's note. אל is sometimes transitive, like אהב and ל. See Nold. "And adore," ופחדו אל. The construction of פחד, governing its object by the preposition אל, I take to be singular. I apprehend, that when a verb, expressing any affection of the mind, governs its object by this preposition, that construction expresses the motion or effort of the mind, so affected, towards that object. The

* Malachi iv. 5, of whom Jonathan, Exod. vi. 13, says, that Phineas is Elias.

CHAPTER IV.

- 1 HEAR the word of Jehovah, O ye sons of Israel :
For Jehovah hath a controversy with the inhabitants of
the land :
For there is no truth nor mercy,
Nor knowledge of God in the land.
- 2 In swearing, and lying, and killing,
And stealing, and committing adultery, have they * broken
forth ;
And blood reacheth unto blood.
- 3 Therefore shall the land mourn,
And every one that dwelleth therein shall languish ;
Together with the beasts of the field, and the fowls of the
heavens :
Yea, the fishes of the sea also shall be taken away.

* Or, burst.

force of this construction here is to denote, that the converted Israelites will make Jehovah and his goodness, the object of religious awe and admiration. The phrase is well paraphrased by the Seventy, *καὶ ἐκστήσονται ἐπὶ τῷ κυρίῳ καὶ ἐπὶ τοῖς ἀγαθοῖς αὐτοῦ*. The English word *adore* expresses the motion of the mind towards Jehovah and his goodness." Horsley.

Because of Jehovah—because of his goodness. Dr. Wheeler.

CHAP. IV. 2. — *broken forth*.—The word is sometimes applied to the bursting forth of waters, 2 Sam. v. 20; and V. has inundaverunt. "A metaphor taken from rivers inundating the banks, and bearing down every obstacle to the impetuosity of the waters." Horsley.

— *reacheth unto*.—There are murders committed without intermission; one overtaketh another.

3. — *the land mourn*.—See also v. 10. ch. vii. 14. This may refer to the drought foretold by Amos ch. i. 2, or to the locusts mentioned ch. v. 7.

— *of the field*.—After this, the words *ורמש הארמה*, and the *creeping things of the ground*, are added in *δ*. Arab. but are wanting in V. Syr. Chald. and in the Complutensian edition of *δ*., says Boch. Hier. p. 3. See ch. ii. 18.

— *taken away*.—See *אספ*, Gen. xxx. 23. Zeph. i. 2, 3.

- 4 Yet no man contendeth,
 And no man reproveth :
 And as *is* the provocation of the priest, *so is that of* my
 people.

The cattle and the fowls [and even the creeping things of the earth] shall be affected by the scarcity with which God will visit the land : and he will so dispose second causes, that even the fishes of the sea shall not supply the wants of his rebellious people. See on Zeph. i. 3.

4. — *no man contendeth.*—This is a natural rendering, and gives a very usual sense to the Hebrew future. Pocock in loc. quotes a manuscript Arabic version which considers the words as declarative, and translates thus: "And particularly there is none that argueth, nor doth any man admonish." See also Syr.

The Arabic of the polyglot reads אך for אך , and furnishes an animated translation :

"How doth no man contend,
 And no man reprove!"

— *And as.*—The English translators render, "For thy people *are* as they that strive with the priest:" a conduct contrary to Deut. xvii. 12. But Houbigant objects, that it could not be a crime to contend with idolatrous priests: and translates, "Nam populus tuus sequitur rebellionem sacerdotum:" and, word for word, "Nam populus tuus ut rebelliones sacerdotis." But the word מריבים does not occur as a plural substantive for rebellions, strivings, contentions. And *thy people* is abrupt.

6. Arab. read *my people*, agreeably to v. 6, 8, 12. And the Berlin MS. n. 150, ascribed by the learned Bruns to the thirteenth century, reads כמריבת ; *as the contention, striving, provocation.* Thus the sense will be, My people are as dead to all sense of duty as their idolatrous priests, whose conduct in departing from Jehovah is peculiarly aggravated.

An elegant reading would arise from transposing the letters in the first word;

וכעם כמריבת כהן :

"And as *is* the people, so *is* the provocation of the priest." Or, by a different punctuation of מריבי we may render,

"And my people *is* as the priest who contendeth with me." See Job x. 2, and זירפי , Ps. cxix. 42. שלי , 2 Sam. xxiv. 13. Buxt. Thes. Gramm. 512.

The guilt of the people, instructed and forewarned by my prophets, is as detestable and aggravated as that of the priest. I have since found that this is in part the rendering of Moerlius :

"Et populus tuus (est) sicut litigans mecum sacerdos."

- 5 But thou shalt fall *in* the day :
 And the prophet also shall fall with thee *in the* night :
 And I will cut off thy mother-city.
- 6 My people are cut off for want of knowledge.
 Because thou hast rejected knowledge,

“By no means let any one expostulate, nor let any one reprove; for thy people are exactly like those who will contend with the priest.” This is the natural rendering of the Hebrew words, and the sense agrees well with the context. To contend with the priest, the authorised interpreter of the law, and the typical intercessor between God and the people, was the highest species of contumacy and disobedience, and by the law was a capital offence. See Deut. xvii. 12. Horsley.

5. — *thou shalt fall*.—The last sentence was addressed to the prophet, “thy people, O prophet.” This to the people themselves: “Thou, O stubborn people.” This sudden conversion of the speech of the principal speaker from one to another of the different persons of the scene is so frequent in the prophets that it can create no difficulty. Horsley.

— *in the day*.—When it is least probable. Thou shalt fall, when thou thinkest thy state secure and prosperous. Comp. Jer. xxiii. 12. Deut. xxviii. 29.

— *the prophet*.—The false prophet.

— *in the night*.—His revelations, to which he pretends in the night, shall be delusive and dangerous ones. Comp. Mic. iii. 6. See Pocock.

— *thy mother-city*.—So Corn. a Lapide, Cappellus. and Houbigant. Pocock also approves of this sense. See 2 Sam. xx. 19. Samaria is meant. Moerlius leads us to conjecture *עַמּוֹ* *thy people*. Chald. has *thy assembly*. “The last sentence was addressed to the prophet—‘thy people, O prophet.’ This is to the people themselves: ‘Thou, O stubborn people.’ Jerusalem is intended, not Samaria. For Samaria was the metropolis of the kingdom of the ten tribes, not of the whole nation, the children of Israel in general.” Horsley.

6. — *For want of knowledge*.—The Hebrew verb *יָרַע*, and the nouns *דָּעַ* and *דַּעַת* are applied not only to every endowment and acquisition of the mind, which falls under the general notion of knowledge of any kind, but to that sort of conduct also, which may be referred to knowledge and understanding as its proximate cause or motive. And they more frequently answer to the Greek words *σύνιεναι* and *συνεσις*, than to *ἐπιστάσθαι* and *ἐπιστήμη*; signifying rather the voluntary application of the mind to the consideration of the practical good, than the mere possession of speculative knowledge. Horsley.

— *hast rejected*.—Since the person threatened was to be rejected

- I will also reject thee from being a priest unto me :
 And *because* thou hast forgotten the law of thy God,
 I will also forget thy sons.
- 7 Even according to their multitude † have they sinned
 against me,
 I will change their glory into shame.
- 8 They eat the sin-offerings of my people ;
 And they ‡ set their heart on their iniquity.
- 9 And it shall be, as *with* the people so *with* the priest,
 And I will visit upon them their ways,
 And their doings will I recompense unto them.

† Heb. so have.

‡ Heb. lift up their soul to.

from being a priest, he was a priest, at the time when he was threatened : otherwise he had not been a subject of rejection. The person threatened, therefore, must have been the head, for the time being, of the true Levitical priesthood, not of the intruded priesthood of Jeroboam. This is a proof, that the metropolis, threatened with excision, is Jerusalem, not Samaria ; and that the ten tribes exclusively are not the subject of this part of the prophecy. Horsley.

— *I will reject.*—Instead of the anomalous word רִאמָאֶסֶךְ, near one hundred MSS. or editions read רִאמָאֶסֶךְ.

7. — *multitude.*—Their defection is general. Their acts of idolatry are in proportion to their number. “‘ Were magnified, בָּרִבּוֹ. ’ The word is applicable to increase in any way, either in size, numbers, power, or wealth, &c. See Drusius and Luther on the place. But as the priests were greatly magnified in dignity and power, and there is no reason to suppose, that they were multiplied by natural increase, in a greater proportion than the rest of the people, I think the thing intended here is the elevation of the order in civil rank and authority.” Horsley.

8. — *the sin-offerings.*—Of these they gladly partake, without discouraging the people from the sins which occasion them, Lev. vi. 26. One MS. reads דְּמִטָּוֶרֶת with V. 6. Ar.

— *their heart.*—For the phrase of *lifting up the soul*, that is, *setting the heart*, see Deut. xxiv. 15. Jer. xxii. 27. V. 6. Ar. Syr. Chald. read נִפְסֵם : and this reading is confirmed by one edition, eight MSS. and perhaps one more. Two MSS. read so originally.

The priests are spoken of from “‘ Because, &c.” in v. 6.

9. — *upon them.*—עֲלֵיהֶם i. e. the people. As v. 12.

- 10 And they shall eat, but shall not be satisfied :
 They shall commit fornication, but shall not increase.
 For they have left off § giving heed unto Jehovah :

§ Heb. observing.

9. — *giving heed.*—Heb. observing. So Virg. Georg. iv. 210.

“Præterea regem non sic Ægyptus, &c.

Observat.”

See Ps. xxxvii. 37. After referring to the versions, Secker adds, “Vix uto עב infinitivum cum ל regere; vel hominem dici Deum, sed Dei mandata, servare.”

“Because they have forsaken the JEHOVAH, to devote themselves to chambering and wine, and the intoxicating juice, which take possession of the heart.” With respect to Secker’s second point, it is certain that יורה never once occurs as the object of the verb שמר. The other difficulty seems insuperable. “After a nice examination, I scruple not to assert, that the verb עב never governs its immediate object, the person or thing forsaken, abandoned, or left off, with the prefix ל. It follows of necessity, that the order of construction cannot be that which our public translation demands. Namely, this, לשמר את יורה כי עבר, For in this order, the sentence, לשמר את יורה, is the object of the verb עב, and connects with the verb by the prefix ל.”

“The verb עב always governs its immediate object without any prefix. But when a noun, following this verb, is connected with it by ל, the noun expresses either the person to whom, i. e. to whose possession, use, and advantage, or the thing in return for which, as a more desired object, or the end and purpose for which (the το ἐνεκα του), or the time for which, the dereliction is made, Ps. xlix. 11. xvi. 10. Is. xviii. 6. Mal. iv. 1. Josh. xxiv. 10. 2 Chron. xxxi. 31. Lam. v. 20. 1 Chron. xvi. 37.”

“These eight texts are the only instances in the Bible, in which a noun, or what stands as a noun, following the verb עב is connected with the verb by ל.”

“I have therefore adopted a division of the Hebrew received by some learned Rabbins, and confirmed by a much higher authority than that of the Syriac version, and not contradicted by the Seventy. I make a stop equivalent to a comma at עבר, and expunging the soph-pasuk at לשמר, I take that word in immediate connection with the following words; so that ויירש, and וירש, are accusatives after the infinitive שמר, and I suppose an ellipsis of the pronoun אשר rehearsing the nouns ויירש, ויירש (than which ellipsis nothing is more frequent in the prophetic style), as the nominative of the verb יקח. Thus, according to this division, “to give attention to chamberings, &c.” is either the end to which, or the object of preferable choice, for which they forsake Jehovah; and, as such, is connected with the verb עב by ל.” Horsley.

- 11 Fornication, and wine, and choice wine, take away *their* heart.
- 12 My people || ask counsel at their stocks,
And their staff declareth unto them.
For the spirit of fornications hath caused *them* to err ;
And they have committed fornication, *and have revolted*
from under their God.
- 13 On the tops of the mountains they sacrifice,
And on the hills they burn incense ;
Under the oak, and the poplar, and the green-oak,
Because the shade thereof *is* good.
Therefore your daughters commit fornication,

|| Or, inquire,

11. — *take away*.—לקח has this signification, Ezek. xxiii. 26, 29, xxxviii. 13. Joel iii. 5. It also signifies to win, or allure, Prov. vi. 25. Syr. renders by a word signifying *portavit, sustulit, abstulit, præcidit* : and also supplies the pronoun *their*.

— *heart*.—Understanding.

12. — *stocks*.—Idols of wood. As Jer. ii. 27. Hab. ii. 19.

— *staff*.—This refers to the divination by rods, or staves, which was anciently practised in the east. On one staff was written, *God bids* ; on the other, *God forbids*. See Pocock.

“Let their staff, therefore, give them answers.” גִּידָר לוֹ נָר as a verb in Hiphil is “to tell, relate, make publicly or manifestly known,” by words, or other signs and tokens, of certain interpretation ; also “to foretell.” And in this sense it is almost an appropriate word of oracular prediction ; and so it is used here. Horsley.

— *from their God*.—The Hebrew phrase occurs more at length, 2 Chron. xxi. 8. The Edomites revolted *from under the hand* [power, dominion] of Judah.

13. — *mountains*.—This was the custom of the nations, Deut. xii. 2.

— *oak*.—The original word, says Celsius, is from אֵיל, *robur* : which is the Latin word for the oak, on account of its hardness and strength.

— *poplar*.—Properly the white poplar, from לבן, *white*.

— *green-oak*.—Or ilex. See Bishop Lowth on Isa. i. 29.

— *Therefore your daughters*.—“Since thus it is, let your daughters play the wanton, and your daughters-in-law commit adultery.” This I take to be the force of על כן. The phrase is more emphatical than “therefore,” in the English language, or than the simple copula in the Hebrew.

And your wives commit adultery.

- 14 Shall not I * visit your daughters because they commit fornication?

And your wives, because they commit adultery?

Because they separate themselves with harlots,

And sacrifice with strumpets?

Therefore the people, *which* understandeth not, shall fall.

- 15 If thou commit fornication, O Israel,
Yet let not Judah offend.

And come ye not unto Gilgal,

Neither go ye up to Bethaven:

And swear ye not, Jehovah liveth.

- 16 For, as a backsliding heifer, Israel slideth back.

* Or, punish. Heb. visit upon.

It refers distinctly to what has gone before concerning the manners of the people, as the ground of God's dealing with them in the manner declared in what follows. Horsley.

14. *Shall not I visit.*—See לֹא for לֹא־נִי, Nold. Sec. 3. "I will not visit upon your daughters, when they play the wanton; nor upon your daughters-in-law, when they commit adultery; because themselves separate themselves with harlots, and sacrifice with the women set apart to prostitution." Horsley.

—*separate themselves.*—Unnaturally, from those with whom they ought to have united themselves. "פִּרְיָא est animal ex iis parentibus natum, qui a naturali consorte separantur, ut cum alienis copulentur." Boch. Hieroz. p. 231.

—*strumpets.*—Persons consecrated, as it were to flagitiousness.

—*fall.*—From the Arab. *affligere terræ, conjicere in terram*. Pass. *concidit, prostratus fuit*. See Schultens on Job x. 8, who renders the word, *Cæcus et præceps ruit*.

15. — *Gilgal.*—See on Amos iv. 4.

—*Bethaven.*—Either a place in the neighbourhood of Bethel, Josh. vii. 2, or rather Bethel itself, ch. x. 5; here called, by way of derision and contempt, Bethaven, *The house of iniquity*, instead of Bethel, *The house of God*. Accordingly Chald. has Bethel here, and ch. x. 5.

—*swear ye not.*—Mixing the worship of idols with that of Jehovah. Zeph. i. 5. "As Jehovah liveth." Dr. Wheeler.

16. — *backsliding.*—Untamed to the yoke, and therefore withdrawing from it. "Indocili jugum collo ferens." Hor. "Truly Israel is rebel-

And now will Jehovah feed them as a lamb in a wide place.

17 Ephraim is joined unto idols:

18 Let him alone: he is gone after their wine:

lions, like an unruly heifer.” כפרה סררה סרר ישראל. I restore the rendering of the Bishop’s Bible and the English Geneva. It was changed into what we now read in the public translation, upon a supposition, that the actions of the restive beast, refusing the yoke, are literally expressed in the original by the word סררה, and that the disobedience of the Israelites is represented under the image of the like action; a notion which the apparent affinity of the roots סרר and סר might naturally suggest.—The fact, however, is, that the verb סרר, or the participle, is in no one passage in the Bible, except this, applied to a brute. It seems, therefore, at least doubtful, whether, in this passage of Hosea, the figure is not rather in the application of the participle to the heifer, than of the verb to Israel.”—It is worthy of remark, that in many passages of Scripture besides this, we read, in our English Bibles, of “backsliding Israel,” or of “Israel’s backslidings.” But the Hebrew word, in all these other passages, is very different, and from quite another root. And that other word, in the sense of “backsliding,” is never, any more than this word סרר, applied to a brute. Horsley.

—*will—feed.*—As a lamb exposed to wolves, and without a shepherd, 1 Kings xxii. 17. Or, And now Jehovah feedeth them as a lamb in a large pasture. He giveth them plenty, yet they rebel, Isa. xxx. 23. “ירעם, sic ó. Syr. Vulg. Putaret quis forte legendum ירעם, errare sinet eos. Conf. Jer. liii. 6.” Secker. This word מרחב is never used but in a good sense; and, for the most part, figuratively, as an image of a condition of liberty, ease, and abundance. I agree, therefore, with Grotius, that this is said with bitter irony. “Est hic χλευασμος; irrisio acerba; ex ambiguo. Latè pascere amant agni: Deus Israelem disperget per totum Assyriorum regnum.”

17. *Ephraim.*—The principal tribe is put for the kingdom of Israel.

—*idols.*—The original word is expressive of the *sorrow* and *pain* which idols caused to their worshippers. See Tayl. Conc. “A companion of idols. חבור עצבים. See Ps. cxix. 63. Isa. i. 23.” Horsley.

18. *Let him alone.*—Leave him undisturbed in his idolatrous course. He is irreclaimable.

—*he is gone after their wine.*—סר refers to the beginning of v. 16. He is gone after the wine, or banquets, of idols. See v. 11. and ch. iii. 1. Symmachus has ἐπεκλινε συμποσιον.

MS. 93, which Walton thought a very ancient one, and which Dr. Kenicott characterizes as containing very many various lections, and those not

Her rulers have committed fornication continually; they
have loved shame;

- 19 A wind shall distress her in her borders:
And they shall be ashamed *for* their altars.

rarely excellent, and thinks that it was probably written in the middle of the thirteenth century, reads סבאים in this place; as *ó.* and Arab. seem to have read; for Grotius thinks that they put *Canaanites* for *Sabeans*, one idolatrous nation for another. According to this various lection, we may translate, "He is gone after the drunkards."

"Leave him to himself. Their strong drink is vapid. Given up to lasciviousness, greedy of gifts (O shame!) are her great men." The verb *סר*, with an accusative after it, without a preposition or prefix, will not bear the sense of "going after," which some have given it in this place. I agree with the interpreters, who take the noun סבא as the nominative of the neutral verb, which makes the construction natural, and the sense most apposite. Horsley.

— *Her rulers.*—See Ps. xlvii. 9 or 10; where *ó.* renders *Kparaiot*. The word may be the participle in Hiphil, from *קנן* to protect; and nine or ten MSS. have מנייה. *Protectores ejus*, V. *Magnates eorum*, Chald. That Ephraim is sometimes feminine, see ch. v. 9.

— *loved.*—הבו is omitted in three MSS. and in *ó.* Ar. Syr. It is a repetition of the three last letters in the foregoing word; and if a mistake of this kind was made in an ancient MS. it was not erased, for fear of affecting the appearance of the copy. "Putarem vel expungendum הבו, vel legendum per reduplicationem אהבהבו." Secker.

Dathius proposes אהב אהבו: *amando amaverunt*: as, *scortando scortuti sunt*.

"Greedy of gifts (Oh, shame!) are her great men" For a long time I thought myself original in this way of rendering; but I have the satisfaction to find, that the learned Drusius was before me in it. Horsley.

19. *A wind.*—The general idea seems to be, that destruction should come as a mighty wind, Prov. i. 27. Jer. iv. 11, 12, 13. Or, that a parching wind should cause a famine in their land. We may point צר, angustans.

— *in her borders.*—See בנק, Isa. xxiv. 16.

— *for their altars.*—The preposition *כ* is expressed by *ó.* Ar. Syr. Chald. It must be understood, if it has not been omitted by transcribers.

The sense, and true reading of this, and the foregoing verse, are very uncertain.

"The wind binds her up in its wings, and they shall be brought to shame because of their sacrifices." An admirable image of the condition of a people, torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any

CHAPTER V.

- 1 HEAR ye this, O ye priests;
 And hearken, O house of Israel;
 And give ear, O house of the king.
 For * judgment is *denounced* against you.
 For ye have been a snare at Mizpah,
 And a spread-net upon Tabor.
- 2 And the revolvers have made deep the slaughter of
victims :

* Heb. to you judgment.

settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind whichever way it set, but never suffered for a moment to lie still. Horsley.

CHAP. V. 1. — *judgment*.—The sense in the version is favoured by *ὁ πρὸς ὑμᾶς ἐστὶ τὸ κριμα* : by Houbigant, *Adest vobis iudicium* ; and by v. 2, 9.

— *at Mizpah*.—Probably both a mountain and a city of Gilead, Judges xi. 29. The word is derived from *מִצְפֶּה*, *to watch*, sc. from an eminence. If a city be meant, we may render *to Mizpah* : namely, by inducing her to acts of idolatry on the height where she was situated. See ch. iv. 13.

— *Tabor*.—A beautiful and fruitful mountain in the tribe of Zabulon. On these places ye have ensnared men into idolatry. The image is naturally suggested by the circumstance that hunters and fowlers frequented such places with their nets and snares.

2. — *revolvers*.—"The revolvers have made deep, i. e. great slaughter." As Isa. xxxi. 6. It may mean either of idolatrous sacrifices or men. Secker.

"Prickers have made a deep slaughter." Prickers, scouts on horseback, attendants on the chase. The priests and rulers are accused as the seducers of the people to apostacy and idolatry ; not merely by their own ill example, but with premeditated design, under the image of hunters, deliberately spreading their nets and snares upon the mountains. And their agents and emissaries, in this nefarious project, are represented under the image of the prickers in this destructive chase. The toils and nets, are whatever in the external form of idolatry was calculated to captivate the minds of men ; magnificent temples, stately altars, images richly adorned,

Therefore *will* I *bring* chastisement on them all.

I know Ephraim,

3 And Israel is not hidden from me.

For now Ephraim hath committed fornication,

Israel is polluted.

4 They will not † frame their doings

† Heb. give.

the gaiety of festivals, the pomp, and in many instances, even the horror of the public rites; all which were supported by the government at a vast expense. The deep slaughter which the pricklers made, is the killing of the souls of men. Horsley.

— *have made deep*.—Have multiplied their sacrifices. See Isa. xxxi. 6, and ch. ix. 9.

— *the slaughter*.—A substantive; as 2 Chron. xxx. 17, the † being omitted. Or, the infinitive mood, with the paragogic ה.

— *chastisement*.—I will be a chastisement to them, as they have been a net and a snare to others. “*לכלם, חט, בלם.*” Secker.

3. — *I know*.—“I have known.” Horsley.

— *hath committed fornication*.—Houbigant observes that all the ancients read *חוננה*. Two MSS. read *חוננה*, scortata est Ephraim, ch. iv. 18. See a parallel place, ch. vi. 10.

4. — *frame*.—Heb. give, as Eccl. i. 13.

“‘Their perverse habits will not permit them to return unto their God; for a spirit of wantonness is within them, and the Jehovah they have not known.’ I take *מעללים* as the nominative case to the verb *יעלו*, as it is taken by the Syr. From the root *עלה*, ‘to ascend, mount upwards, to go or come up,’ we form the reduplicate verb *עלל*, by dropping the final ה of the primary root, and doubling the middle radical.”

“From this verb *עלל*, which, as a verb is found only in Hithpael, I derive our verbal *מעללים*. This noun is used only in the plural number. It denotes, therefore, something which is in its nature plural; and if it denotes actions of any sort, it must signify, not any individual act, but a set or system of actions; and because it must connect with the sense of the primary root *עלה* [with which the verb most evidently connects], it must express some set, or system of things, which naturally ascend, mount, get uppermost. Upon these grounds I am persuaded, that the word *מעללים* denotes the moral or immoral habits of a man, as things coming over him, growing up, and, in the vulgar phrase, ‘getting the upper hand.’”

“As the ascendancy of habit is the principal circumstance which the noun expresses, it is applicable to all habits possessing that ascendancy, good or bad. This indifference of the natural meaning of the word, ap-

To turn unto their God.

For a spirit of fornications *is* in the midst of them,
And Jehovah they have not known.

- 5 Therefore the pride of Israel shall be humbled to his face;
And Israel and Ephraim shall fall in their iniquity:
Judah also shall fall with them.
- 6 With their flocks, and with their herds, shall they go

pears evidently from the use of it, Prov. xx. 11. That evil is not necessarily implied in it, appears from the application of it, in two other places, to the works of God; for the most part, however, it denotes evil habits."

"This interpretation of the word, *הָעֵלִל*, as rendering 'habits' is much confirmed by the ancient versions. In twenty-eight of the thirty-nine passages, in which the word is found, the Seventy render it *ἐπιτηδεύματα*; which is the word of the Greek language exactly rendering 'habits;' and by the same word *ἐπιτηδεύματα* it is rendered by Aquila, in four of the eleven passages, in which the Seventy give another word; and in a fifth of those eleven by Theodotion."

"Habits,' therefore, is the true English rendering of the word; for which, in some instances, 'manners,' or 'practices,' may be used. But some epithet will generally be wanted, in English, to express the ascendancy; and in the case of evil habits, the malignant ascendancy, implied in the notion of the original word."

5. — *pride of Israel.*—"The excellency of Israel." *גָּאון יִשְׂרָאֵל*. The original word, *גָּאון*, which the public translation renders "pride," is the same which, in Amos viii. 7, is rendered "excellency." It is never used for pride, in a bad sense, and as an internal quality, though it has been taken in that sense in this passage, and in many others by our own translators and interpreters. But it expresses rather condition, or external appearance, than character; great elevation in rank and power, brilliant prosperity, splendour and gaiety of ornamental dress; majesty, pomp, stateliness; any thing in condition which, in the degenerate mind, may engender pride; any thing in external deportment, which may be a symptom of it; and any thing grand and majestic in outward appearance, without any imputation of pride to the person to whom it belongs. The feminine *גָּאוֹן*, besides every thing to which *גָּאון* is applied, extends also to the moral, internal swellings of the heart, and renders the vice of "pride," which *גָּאון* never expresses. Horsley.

— *shall be humbled.*—See *עָנָה*, Ex. x. 3. Isa. xxxi. 4, and 6. Ar. Syr. Chald. This line is repeated ch. vii. 10, where V. agrees with the versions and Chald. and renders, not *respondebit*, as in the text before us, but *humiliabitur*.

"Shall answer." Horsley.

6. *With their flocks.*—They shall, at length, offer sacrifices to him in vain.

To seek Jehovah :

But they shall not find him : he hath withdrawn himself from them.

7 They have dealt treacherously against Jehovah ; for they have begotten strange children.

Now shall the locust devour their portions.

8 Blow ye the trumpet in Gibeah, and the cornet in Ramah :

Sound an alarm in Bethaven : *The enemy cometh* after thee, O Benjamin.

7. — *strange*.—Alienated from Jehovah, idolatrous ; “ Children of strange women ; forbidden, Deut. vii. 3 ; practised after the captivity, perhaps before, Isa. ii. 6.” Pocock. Secker.

— *the locust*.—Houbigant reads וְעוֹרָה יֹאכֵל הַחֹסֶל. “ Nunc igitur absumet rubigo [hæreditatem ipsorum].” *ó*. render ηρυσσισση, the word by which they translate חֹסֶל, 1 Kings viii. 37. Ps. lxxviii. 46. Joel i. 4. It is Bochart's sixth name for a locust ; from חֹסֶל to *consume*. Hier. p. ii. 445. And the word קָטַל, in the Arabic version of this place, signifies a kind of locust. Or וְעוֹרָה יֹאכֵל, “ the worm shall devour them with their portions,” v. 12. Job. iv. 19. “ Forte separandum נ from a verbo יֹאכֵל, ut formando nescio cui nomini inserviat.” Secker.

“ Now shall a month devour them with their portions ;” a very short time shall complete their destruction ; with their portions, i. e. with their allotments. They shall be totally dispossessed of their country ; and the boundaries of the separate allotments of the several tribes shall be confounded and obliterated, and new partitions of the land into districts shall be made, from time to time, at the pleasure of the successive masters. The captivity of the ten tribes was completed soon after Hezekiah's attempted reformation, and the kingdom of Judah not long survived Josiah's. To these things I think “ the month ” alludes. The change of חֹסֶל into וְעוֹרָה, proposed by Houbigant, stands upon the single authority of the Seventy (if indeed, upon that,) unsupported by any MS., and contradicted by the Chald. Aquila, Symmachus, Theodotion, St. Jerome, and the Vulgate, who all represent the reading חֹסֶל. Horsley.

8. — *Gibeah*.—Gibeah, Ramah, and Bethaven [see on ch. iv. 15.], were situated in the tribe of Benjamin, Josh. xviii. 24, 25. Comp. Josh. vii. 2. xviii. 22.

— *the cornet*.—*ó*. read וְעוֹרָה, *sound the cornet*.

— *after thee*.—Or, “ Look behind thee.” See Pocock. This verse may very well be understood of the alarm given at the approach of locusts, Joel ii. 1.

- 9 Ephraim shall be † desolate in the day of rebuke.
Among the tribes of Israel I have made known a sure event.
- 10 The princes of Judah are become like those who remove the landmark:
I will pour out my wrath upon them like water.
- 11 Ephraim is oppressed, he is broken in judgment,
Because he willingly walked after vanity.
- 12 Therefore will I be as a moth to Ephraim,

† Heb. for a desolation.

9. — *sure*.—After נאמרה we must understand some such word as דברה. Bahrdt refers to Matth. xxi. 41. Παρα-Κυρίου εγενετο αυτη, και εστι θαυμασθη κ. τ. λ. “A firm decree.” Dr. Wheeler.

“Rulers.” שרי. I prefer the word “rulers” to “princes,” by which our public translation here, and in most other places, renders the Hebrew word; because, in the modern acceptation of the word “princes,” royalty, or at least royal blood, is included in the notion of it. But these שרים were not connected by blood or marriage with the royal family; but the chief priests and elders, who composed the secular as well as the ecclesiastical magistracy of the country. Horsley.

10. — *remove the landmark*—A great crime, Deut. xxvii. 17. Jarchi and Abarbinel, as quoted by Pocock, interpret this of conforming to the idolatrous worship of Israel. They removed the boundaries between true religion and false, between right and wrong.

11. — *oppressed—broken*.—He is oppressed with a heavy weight of calamity; he is crushed in his judicial contest with me.

— *willingly walked*.—הלך may be the infinitive.

— *vanity*.—See 6. Ar. Syr. Chald. Houbigant, and others in Pol. Syn. who read שוא. Secker mentions this reading, and adds, “Notandum sequi ווא.” But Vulg. reads צאצא, or צא, excrementum, a remark which my learned friend Dr. Barrington, Bishop of Salisbury, made to me some time ago; and, agreeably to the translation of Vulg., idols are called גללים, from גלל *stercus*; a name expressive of their detestable and polluting nature. See Tayl. Conc.

Professor Michaelis's note from his Bibl. Orient. et Exeget. is: I pronounce צא. It should be צאצא *excrementum*; but the radical *aleph* is frequently lost after a littera quiescens, according to the manner of the Syrians and Chaldeans. Communicated by Mr. Woide.

12. — *as a moth*.—See Job iv. 19. Ps. xxxix. 11. Isa. li. 8.

“A moth in the garment—a worm in the flesh.” Rabbi Tanchum, as he is quoted by Dr. Pocock upon this place, says, that עו is a worm,

And as rottenness to the house of Judah.

13 And Ephraim saw his sickness;

And Judah, his wound :

Then went Ephraim to the Assyrian,

And sent to king Jareb :

But he could not heal you ;

breeding in the clothes and eating them ; רקב, a worm, breeding in old rotten wood. But from the effect ascribed to it in the following verse, which is a sore, running with corruption ; I think the latter word must be understood of a worm, bred in the human body, and eating through the flesh. I have taken the liberty to add the words, " in the garment," " in the flesh," to mark the distinction of the species expressed by the two words, and to present the image of the original more adequately to the English reader.—" His holes." חללי, made by the fretting of the moth. I take the word as a noun, from חלל, to perforate, or make a hole of any sort.—" His corrupted sore." מור. The noun מור comes regularly from the root מור, to compress or squeeze, and signifies something that wants squeezing or compressing ; and thus a purulent sore, which wants to have the matter squeezed out, or, perhaps, compressed with a bandage ; but the first notion I prefer. Horsley.

13. — *Jareb*.—See ch. x. 6. Either the name of an Assyrian king, or of an Assyrian city. On the latter supposition we must render, *the king of Jareb*. In both places ס. and Ar. read Jarim. For the history, see 2 Kings xvi. 7. " Videtur יררה excidisse post ירשלו, quam vocem subaudiunt recentiorum nonnulli. Vid. Pocock. Nam aliquid facturnm Judam verisimile erat, et fecisse patet ex v. 14 : et de utroque dicit Deus לכם vos, ut vi. 4. If Jareb were the person's name, it should be ירמלך ; and Jareb should be before, not after." Secker.

According to Castellus, ירב is a name of Egypt. In Abulfeda, Garbija is the name of one of the provinces of Egypt near the mouth of the Nile. Dr. Forsayeth.

" The king, who takes up all quarrels," ירב, is no proper name either of man or place, but clearly a noun, from the verb ירב, put here in apposition with מלך, and characteristic of the king, in the manner expressed in my translation. Horsley.

" When Ephraim perceives his holes, and Judah his corrupted sore, then Ephraim will betake him to the Assyrian, and send to the king, who takes up all quarrels." I leave a space here, to show that something is wanting to be the nominative case of the verb " send." Perhaps " Judah," which, however, is not supplied either by MSS. or versions. Horsley.

Nor did the wound depart from you.

- 14 Surely I *will be* as a lion to Ephraim,
And as a young lion to the house of Judah:
I, *even* I, will tear and will depart;
I will take away, and none *shall* deliver.
15 I will depart, I will return unto my place,
Till they § be treated as guilty, and seek my face:
In their affliction they will seek me early:

Saying:

CHAPTER VI.

- 1 COME and let us return unto Jehovah;
For he hath torn, and he will heal us;
He hath smitten, and he will bind us up:

§ Or, be punished.

— *depart*.—Houbigant gives this sense from the Arab. and Æth. See Cast lex. But perhaps Chald. supplies the true reading, יָרַח *quiescere fecit*. *δ*. may have read יָרַח *διαπαύσας*. “נָחָא in Syriac signifies sedatus est, recessit.” Dr. Forsayeth.

“Repair the damage—make a cure of.” The words רָפָא and יָרַח refer respectively to the moth-eaten holes in the garment, and the sore in the flesh. Horsley.

14. — *a lion*.—Leo niger. For שָׁרָר; the ל and ר being often exchanged in the eastern languages. Boch. Hier. iii. 1.

“Non agnoscunt reduplicationem *רָפָא אֶלֶף δ*. Syr. Ar. Nescio an Chald.” Secker. It is wanting in one MS.

— *will depart*.—The image of the lion is pursued, who retires slowly and intrepidly from his prey, and does not fly.

15. — *my place*.—To my sanctuary, where I display my glory, to heaven.

— *they will seek me early*.—“They will rise early to find me.” Dr. Wheeler. “ישׁוּרֵרֵי.” The Rev. Mr. Henry Dimock.

CHAP. VI. 1. — *Saying*.—Houbigant observes that *δ*. Ar. Syr. Chald. supply *saying* before this verse; whether they did this as interpreters, which is my opinion, or whether they read לֵאמֹר. I shall here observe, once for all, that the frequent omission of *saying* in the Hebrew Scriptures gives warmth and pathos to many passages, agreeably to Longinus’s well-known remark. Sec. xxvii.

- 2 After two days he will revive us ;
 On the third day he will raise us up ;
 And we shall live in his sight.
- 3 And we shall know, we shall follow after knowing;
 Jehovah :

In three MSS. the sixth chapter begins with the last line of the foregoing verse.

2. *After two days—on the third day.*—This seems a proverbial manner of describing an event which would soon happen. See Luke xiii. 32. "Of numbers certain for uncertain, see Nold. note 1871. Two for a few, 1 Kings xvii. 12. One and two for a few, Isa. vii. 21. Jer. iii. 14. Two or three for a few, Isa. xvii. 6." Secker.

"We shall live in his presence, and attain to knowledge. Our object of pursuit will be the knowledge of Jehovah." Jehovah, who had departed, will return, and again exhibit the signs of his presence among his chosen people. So the Jews, converted and restored, will live in his presence, and attain to the true knowledge of God, which they never had before. The two days and the third day seem to denote three distinct periods of the Jewish people. The first day is the captivity of the ten tribes by the Assyrians, and of the two under the Babylonians, considered as one judgment upon the nation, beginning with the captivity of the ten, and completed in that of the two. The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans. The third day is the period yet to come, beginning with their restoration at the second advent. R. Tanchum, as he is quoted by Dr. Pocock, was not far, I think, from the true meaning of the place. "The prophet," he says, "points out two times—and those are the first captivity, and a second. After which shall follow a third [time] redemption, after which shall be no depression or servitude." And this I take to be the sense of the prophecy, in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy, will easily perceive no very obscure, though but an oblique, allusion to our Lord's resurrection on the third day; since every believer may speak of our Lord's death and resurrection, as a common death and resurrection of all believers. I place *Rebhia* only at *לפני*, and remove the *Soph-Pasuk* to the end of the following word *וירעה*, with which I make the second verse end; and I begin a new verse and a new sentence with *גירדפה*. Thus, understanding the verb neutrally, I connect the attaining of knowledge with the living in the presence, as the effect with the cause. Horsley.

3. — *know.*—The sentence rises. We shall know Jehovah, we shall incessantly seek to know him.

His going forth is prepared as the morning ;
And he shall come unto us as the rain,
As the latter rain *which* watereth the earth.

- 4 What shall I do unto thee, O Ephraim ?
What shall I do unto thee, O Judah ?
For your goodness *is* as a morning cloud,

— *His going forth.*—His appearance, as our deliverer, is fixed as the return of the morning ; we shall be restored by him from our calamities as certainly as the rising of the sun chases away darkness. Ὡς ὁ ὀρθρὸς βεβαῖα ἢ ἐπιφανεῖα αὐτοῦ. Symm.

— *prepared as the morning.*—"As the morning light his going forth is prepared [fixedly]." Dr. Wheeler.

"His coming forth is sure as the morning." He had said, he would go to his place, and that they would seek him early, v. 15. Pocock. Secker.

— *unto us.*—"Upon us." Dr. Wheeler.

"וַיֵּרָא, Kai, ὥς, ὁ, ὀρθρὸς, ὅς. Sed vel legerunt vel intellexerunt Syr. Chald. וַיֵּרָא, quæ irrigat. Invenitur מַלְקֵשׁ absque וַיֵּרָא, Prov. xvi. 15, et alibi." Secker. We also find *et serotinus* in Vulg. "As the former rain, and the latter rain, *upon* the earth."

The former rain is in autumn, or the corn-sowing ; the latter in spring, to fill up the ear. Secker.

"His coming forth is fixed as the morning ; and he shall come upon us as the pouring shower, as the harvest-rain, [as] the rain of seed-time [upon] the earth." The word גֶּשֶׁם is not simply a shower, but a hard, pouring shower. גֶּשֶׁם—וַיֵּרָא. Our public translation gives "latter rain, former rain." But the Hebrew nouns have nothing of *latter* or *former*, implied in their meaning. מַלְקֵשׁ is literally the "crop-rain." That which fell just before the season of the harvest, to plump the grain before it was severed. And the beginning of the season of the harvest in Judea being the middle of March, according to the old style, this rain fell about the beginning of that month, and may properly be called the "harvest-rain." The other וַיֵּרָא, is literally the "springing rain," or rather, "the rain which makes to spring ;" that which fell upon the seed, newly sown, and caused the green blade to shoot up out of the ground. This fell about the end or middle of October. I call it the "rain of seed-time." These rains of seed time and harvest are the ὑετός, πρῶτος καὶ ὀψιμος of St. James. But the apostle's epithets have reference to the order of the husbandman's expectations, not to the civil division of the year. Horsley.

4. — *goodness.*—We translate the adjective *godly, good, holy*. See Tayl. Conc.

"Piety," חַסֵּד. The various senses of this word are well enume-

And as early dew *which* passeth away.

- 5 Therefore have I hewn *them* by the prophets,
I have slain them by the words of my mouth:

rated by Vitranga upon Isaiah xl. 6. But the general radical meaning of the word is by none so well developed as by Mr. Parkhurst. Exuberance is included in the notion of it in all its applications. In this place I think it signifies that sudden flow of piety, which occasionally comes upon men of very loose lives, if they are not wholly lost to all sense of religion; particularly under afflictions, which produce a momentary penitence. Horsley.

—*passeth away*.—Three MSS. have וְהוֹלֵךְ, with Syr., “which appeareth in the morning and passeth away.” Twenty MSS. and two editions confirm the present pointing, and read הוֹלֵךְ; and thirty MSS. or editions, have הוֹלֵךְ in the parallel place, ch. xiii. 3. “F. הוֹלֵךְ videtur Syr. legisse וְהוֹלֵךְ.” Secker. Houbigant renders,

“Ut adsit vobis misericordia, velut matutina nubes;

Et ut ros, qui mane effunditur.”

And one rendering in Montfaucon’s Hexapla is ὁ γὰρ περὶ ἡμᾶς οὐκτιμῶς.

5. —*hewn them*.—That is, wrought earnestly. “Ne me obtundas de hac re sæpius. Ter. Adelp. I. iii. 33. Tractum a fabris, qui sæpe repetunt tundendo aliquid malleo. R. Stephens.

“Therefore have I hewn in pieces the prophets.”

Dr. Wheeler.

“חֲצַבְתִּי, ἀπεθέρισα, ὁ. Sæpe reddunt קָצַר תְּהִיזָּה. Sym. οὐκ ἐφείσαμην. Aq. Th. ἐλαττομήσα. “ב” signifies not after the Hebrew word the thing hewn, but the instrument by which or place where.” Secker.

“Belaboured by the prophets.”—The Seventy, and Syr. certainly take the prophets for the object of the verb חֲצַבְתִּי. And the prophetic order was indeed deeply implicated in the national guilt: insomuch that many of them were promoters of it, and as such are frequently reprov’d and threatened by Hosea, and by all the faithful prophets that were true to their commission. But I cannot find that this verb, in any instance, governs its object by the prefix ב. I take the prefix therefore for the preposition of the instrument; and I take Ephraim and Judah, rehearsed by the suffix כ, in the verb הִרְגִּיתִּים, for the object of both verbs. “Belaboured;” the image is that of a hewer of wood laying on heavy strokes with the axe upon a piece of hard timber. Horsley.

—*I have slain them*.—I have been most importunate with them. Rogitando obtundat, encet. Ter. Eun. III. v. 6. So Menander. Ἀπολεί με το γένος. J. Cler, p. 240. And Drusius quotes. Occidunt nunc, dum nimis sanctas student apparare nuptias.

And my judgments *have been* as the light *when it goeth forth*.

- 6 For I desired goodness, and not sacrifice;
And the knowledge of God, more than burnt offerings:
7 But they, like Adam, have transgressed the covenant.
There have they dealt unfaithfully with me.

"Killed them." Frightened them to death with terrible threatenings. Horsley.

— *my judgments*.—Precepts, admonitions, dispensations. Or translate, "And my judgment hath gone forth as the light." The reading of וְיִשְׁפֹּטֵי כְאֹר, which is that of Chald. and the ancient versions, except Vulg. (though Vulg. in many ancient MSS. has *meum*, see Kenn. Diss. Gen. Sec. 28), was pointed out by Dr. Kennicott, Diss. on 1 Chron. xi. p. 517. Oxf. 1753, who observes that letters were written conjunctively in old MSS. for which fact see also his Diss. Gen. p. 113. note *a*.

"And the precepts given *there* were as the onward-going light." So I understand the word נִשְׁפָּטִים. It signifies a fixed principle, or rule, in any thing, to which principle and rule can be applied. Here I take it for the practical rules of a moral and godly life, as delivered by the prophets; and so Calvin expounds it:—"Significat hic Deus se regulam piæ et sanctæ vivendi monstrasse Israelitis.—*Judicia tua, hoc est ratio piæ vivendi*." Horsley.

6. — *goodness*.—So Syr. translates. See *v.* 4.

"Charity." I think, with Calvin, that the word חֶסֶד is used here in a comprehensive sense; signifying both piety towards God, and philanthropy. I can find no single word to answer it but charity. Horsley.

— *and not sacrifice*.—That is, in preference to sacrifice; as the parallel line clearly shows. The connection of this *v.* with the foregoing one is: by my prophets I taught them righteousness. For I desired, &c.

7. *But they*.—וְ. Ar. read עָבְרָה. But they *are* as a man who transgresseth a covenant, or, as Adam who transgressed the covenant. "Professor Michaelis, Bibl. Orient. proposes as *Edom*." Communicated by Mr. Woide.

There.—If וְ cannot signify, "In respect of the covenant," we may join this clause with that which follows it. See וְ. Or וְ may refer to Ephraim and Judah. See *v.* 10. וְ, *eo in statu, tunc*; sicut Arab. رَم. Manger in loc. See ch. xiii. 8. "No probable explication." Secker. See Zeph. 1. 14, and *ibi* for *tunc*. R. Steph. Thes.

"Even in these circumstances." This I take to be the force of the adverb וְ, as it is used here, referring neither to place nor time, but to a state of things. The Latin "*ibi*" might in some degree express it; but we have no one word for it in our language. Horsley.

- 8 Gilead is a city of them that work iniquity :
She is marked with footsteps of blood.
- 9 And, as bands wait for a man,
 A company of priests murder *in the way* to Shechem :
 For they have committed presumptuous wickedness.
- 10 In the house of Israel I have seen a most horrible thing :

8. *Gilead*.—Perhaps for Ramoth Gilead.

She is marked with.—*Vestigiata sanguine*; *calcata a sanguine*; i. e. *a pedibus sanguinolentis*. See Grot. and Pocock. Houbigant has “*notata vestigiis sanguinis*.”

“*Ταπασσουσα ὑποῦ, δ. עברה מים*” Secker.

If Gilead here be put for Ramoth Gilead (and I know not what other city can be meant) it was a city of refuge, Deut. iv. 43., and such also was Shechem, Josh. xx. 7. Both therefore inhabited by priests and Levites. By describing the first of these two cities as polluted with blood, and the high-road to the other as beset with knots of priests, like robbers, intent on blood, and murdering on the whole length of the way, up to the very walls of the town, the prophet means to represent the priests as seducers of the people to that idolatry which proved the ruin of the nation. Horsley.

9. — *wait*.—One MS. has *יחכו*, et sicut expectant.

— *in the way to Shechem*.—Shechem was a city of refuge in Ephraim, Josh. xx. 7. It should seem that, in this clause, the verb *יחכו* should either precede *דרך*, or follow *שכמה*. Syr. reads *הבור*. “The priests combine *in the way*, they murder towards Shechem.” The sense which I have given to this obscure verse is confirmed by Dr. Wheeler’s rendering :

“And as robbers lie in wait for a man,
 The company of priests murder in the way to Shechem ;
 Because they have practised deceit.”

“And like banditti lying in wait for the passengers, a company of priests, upon the highway, murder unto Shechem.” In taking *שכמה* for the name of the city with the local paragogic *ה*, I am supported by the Syr. Seventy, and Symmachus; and by the Vulgate in taking *שכח* for the name of the place, though not in the construction of the paragogic *ה*. Horsley.

— *have committed*.—“Verily they have wrought lewdness in the house of Israel.” In the original I remove the Soph-Pasuk at *עשר* to *ישראל*, so connecting the two words *בבית ישראל* with the ninth verse, and making the tenth verse begin with *ראיתי*. This is supported by the version of the Seventy. Horsley.

10. — *a most horrible thing*.—Two MSS. read *שעוררה*, and a third

There Ephraim * committeth fornication,
Israel is polluted.

- 11 Moreover, O Judah, an harvest is appointed against thee,
Among those who lead away the captivity of my people.

* Heb. fornication *is* with Ephraim.

read so originally. The word occurs in this form, Jer. v. 30. xxiii. 14. Many MSS. and some editions read with Keri, שְׁרִירָה.

11. — *an harvest*.—I suppose the idea to be, Thy time of being cut off, as ripe for destruction, is also fixed. See Jer. li. 33. Joel iii. 13. Rev. xiv. 15, 18, 19. “Pocock approves R. Tanchum, that Hosea speaks: also Judah hath set an harvest for thee, [O God:] made himself ripe for the sickle of destruction; and that the latter part belongs to ch. vii.” Secker.

— *is appointed*.—Hebr. *one* hath appointed. See on Jonah iii. 7. Καὶ σοι, Ἰουδα, ἀποκείραι, θερισμός. Symm.

— *who lead away*.—The participle from שָׁבָה, *to lead captive*; as Ps. lxviii. 18.

“Also for thee, Judah, is appointed a harvest,
When I shall turn the captivity of my people.

Dr. Wheeler.

This is a just rendering, according to the Masoretical punctuation; but the context seems to require a threatening of evil, not a promise of good. Or thus,

“Moreover, O Judah, thou hast prepared an harvest for thyself,
When I lead away the captivity of my people.”

Moerlius proposes שָׁוָה *posuisti*; explains קָצִיר by *judicium grave*; and joins the next hemistich with the following verse, Quando cogito de avertenda captivitate populi mei, et de sanando Israele; revelatur, &c. See δ. Syr. where the same punctuation may be admitted, and the same preposition is read before שָׁבָה and רָפָא.

“Fornications in Ephraim! Israel polluted! Moreover, O Judah, harvest-work is appointed for thee, when I bring back the captivity of my people.” Harvest-work is cut out for Judah at the season of bringing back the captivity. The tribe of Judah is, in some extraordinary way, to be an instrument of the general restoration of the Jewish people. Observe that the vintage is always an image of the season of judgment; but the harvest, of the in-gathering of the objects of God’s final mercy. Horsley.

CHAPTER VII.

1 WHEN I healed Israel,

Then the iniquity of Ephraim was discovered, and the wickedness of Samaria.

For they have done deceitfully:

And the thief entereth in: [and] a band of robbers spoileth without.

CHAP. VII. 1. — *healed*.—Removed evil from him, and blessed him with prosperity. See v. 13 and 2 Kings xiv. 25, 26, 27. One MS. reads ברפאי. See *δ*. Syr.

“Would have healed.” כרפאי. At the very time when I was about to heal.—Dum in eo essem ut sanarem. This is the force of the prefix כ, which would be very ill changed into ב; an alteration for which there is no authority but that of a single printed edition, not of any MS. — The particular time alluded to is, I think, the reign of the second Jeroboam, when the kingdom of Israel seemed to be recovering from the loss of strength and territory it had sustained in the preceding reigns, by the encroachments of the Syrians; for Jeroboam “restored the coast of Israel, from the entering of Hamath unto the sea of the plain,” 2 Kings xiv. 25. The successes, vouchsafed to this warlike prince against his enemies, were signs of God’s gracious inclination to pardon the people, and restore the kingdom to its former prosperity. Horsley.

— *done deceitfully*.—They have acted a false and perfidious part: to me, by idolatry; to men, by wrong and robbery.

“Carried on delusion.” Literally “they wrought falsehood.” The lie, falsehood, or delusion, was every thing that was seductive in the external rites of the false religions. The verbs עשה and על are not perfectly equivalent. The verb עשה is simply “to do,” or “make,” without reference to the length of time, degree of labour or thought, necessary to the performance. But the verb על is applied to those operations only which require some continued labour of the hand, or long application of the mind, or both. The thing meant here seems to be the carrying on of a premeditated plot or scheme for the subversion of the true religion, and the establishment of idolatry. Horsley.

— *spoileth*.—*δ*. consider the word as a participle, εαδιδυσκων. Three MSS. read רפש, et *spoliat*, as Syr. Chald.

“Therefore a thief is coming; banditti sally forth in the streets.” The thief, Pul; whose peace Menahem bought, with contributions levied upon

- 2 And they say not in their heart,
That I remember all their wickedness.
 Now their doings have * compassed them about;
 They are before my face.
- 3 By their wickedness they make the king glad;
 And by their falsehoods, the princes.

* Or. beset.

the people. The banditti, the armies of Tiglath-pileser, over-running Gilead, Galilee, and Naphtali, 2 Kings xv. 19, 20, 29, and 1 Chron. v. 26. Horsley.

— *in their heart.*—One edition, seven MSS., originally an eighth, and perhaps a ninth, read בלִבָּב with Ar. Syr. Chald. Vulg. "Say not to. See marg." Secker.

לִבִּי forִן בלִבָּב. Secker.

"And let them not say unto their heart, that I have remembered all their wicked doings: even still their perverse habits cling around them; they are before my face." To the same effect Aquila; *καὶ μηποτε εἰπωσι ταῖς καρδίαις αὐτῶν, πᾶσαν κακίαν αὐτῶν ἐμνησθῆναι.* St. Jerome also, the Vulgate, and Abarbanel take the negative בל as a prohibitory particle. לִבָּב. The change of the prefix ל into כ, though supported by the reading of the Complutensian edition and seven or eight MSS. of Kennicott's, and seven or eight more of De Rossi's, would be much for the worse. When a man thinks within himself what he is afraid, or ashamed, or unwilling, to utter aloud or declare openly; then he speaks *in* his heart; and this is expressed by כ. But when a man pursues his own thoughts without utterance, but without any desire of concealment, more especially when he soothes and consoles himself with hopes and expectations well or ill founded; when he encourages and incites himself to action; then he speaks *to* his heart, and this is expressed by ל. Horsley.

— *compassed them about.*—In a distressing manner, Ps. cix. 3.

3. בלִי, Βασιλεῖς, ὁ. Syr. Ar. Secker.

Which suggests this rendering,

"In their wickedness the kings rejoice;
 And in their falsehoods, the princes."

— *Falsehoods.*—"Perfidies;" towards God, in deserting his service for idolatry. I think the word כחָ, as a noun substantive, renders not so properly "a lie," in the sense of a false assertion, as a "failure" in the truth of a promise or engagement; a failure in any point of duty, or natural obligation; in particular, in loyalty to the rightful sovereign, and above all to the Sovereign of sovereigns. Horsley.

- 4 All of them commit adultery :

They are as an oven heated by the baker ;

When he that † raiseth the dough ceaseth from kneading it,
Until it be leavened.

- 5 *On the feast-day of our king, when the princes began to*
be hot with wine,

† Heb. raiseth it, ceaseth from kneading the dough:

4. — *heated*.—Or burning. *חמור* may be both masculine and feminine, like some other Hebrew substantives. Or we may read *בשר המאפה*, "*They are as the burning oven of the baker.*" The hint of thus dividing the words I took from Professor Michaelis's note, *Bibl. Orient.*; as communicated by Mr. Woide.

— *he that raiseth*.—The raiser. See the margin of the English version. It is supposed that, in the beginning of the clause, *אשר*, *when*, and also after *מקור*, *the raiser*, the pronoun *it* should be supplied. *חמור*, which occurs only here in this form, may be considered as a substantive; *until its fermentation*. The sense of this difficult clause seems to be, Their adultery burns like an oven, when the dough is prepared for baking; and only requires the addition of leaven. See a like image, Ps. xxi. 9. Mal. iv. 1.

"All of them are adulterers; like an oven over-heated for the baker; the stoker desists, after the kneading of the dough; until the fermentation of it be complete." *מקור*, "the stoker," a noun substantive regularly formed from the Hiphil of the verb *קור*. Excitator. The man whose business it is to stir up the fire in the oven. This I take as the nominative case of the verb *יִשְׁבֹּחַ*. "Until the fermentation be complete." All this I take to be expressed in the words *קור המצור*. And St. Jerome's rendering, which is also that of the Vulgate, is to the same amount: *donec fermentaretur totum*. The noun *חמור* properly renders the act, or passion rather, of fermentation; the being fermented. To apply the images severally, I take the oven to be the heart; the burning fire, the animal appetites in act; the stoker, or fire-stirrer, the external objects of desire, considered as present to the senses and exciting the appetites; the dough, the sensitive animal frame, or nervous system, considered as the proper object of the immediate action of appetite; the baker, who ought to manage the oven, regulate the heat, superintend the stoker, and conduct every thing aright for the baking of the bread, is reason or intellect, which ought to be the governing faculty in the human soul. The fire gets ahead when this baker takes too long a sleep. As in the sixth verse. Horsley.

5. — *our king*.—*מלכנו*. I think there is irrision in the suffix: "this rare king of ours." Horsley.

He stretched out his hand with *the* scorers.

- 6 For they make ready their heart as an oven, when they lie in wait:

All the night Ephraim sleepeth;

In the morning he burneth as a † flaming fire.

- 7 All of them have heated themselves as an oven;

And they have § devoured their judges:

All their kings have fallen:

There was none among them who called unto me.

† Heb. a fire of flame.

§ Or, consumed.

הוֹרֵה, ἡφαίστος, ὁ. Ch. Syr. Vulg. Ar. Secker.

— *to be hot.*—הוֹרֵה is the regular infinitive from הָרָה *to be hot*. V. ὁ. Ar. Syr. consider the word as in this form.

— *scorers.*—Deriders of God and man. Some recent and notorious act of contempt to God, or to his prophets, or to public justice, is here alluded to.

“To scorers.” Instances of the use of the particle אֵל in the sense of the Latin *ad*, or, which would come to the same thing here, as a sign of the dative case, are to be found in Noldius. Horsley.

6. — *make ready.*—It is their custom so to do. If we alter the text, the best reading seems to be קִדְדוּ, *kindle*. See ὁ. Ar. Syr.

“In the inmost part of it, their heart is like an oven, while they lie in wait; all the night their baker sleepeth; in the morning it burneth like a blazing fire.” I take the order of construction thus, קִדְדוּ [הִיא] כְּאוֹבֵן. בי לבם קרבו. I take the suffix י in the word קרבו, as rehearsing the noun לב, which I understand as the nominative case of the verb substantive understood; and thus I bring out the sense which I have given in my translation. Horsley.

— *when they lie in wait.*—For the blood of their fellow subjects, see v. 1; or, even of their king, See 2 Kings xv. 10.

— *Ephraim.*—The text has אֶפְרַיִם, *their baker*. But ὁ. Ar. and MS. 93, see on ch. iv. 11, read אֶפְרַיִם, *Ephraim*. The sense seems to be, Their heart is inflamed with ambition and avarice; they pass the night in sloth, and in the morning they burn with every irregular passion.

7. — *their judges.*—See on Amos ii. 3.

— *kings.*—Four kings of Israel were put to death during the life of this prophet:—Zechariah, by Shallum; Shallum, by Menahem; Pekahiah, by Pekah, and Pekah by Hoshea, 2 Kings xv.

— *called.*—The participle may be of the past, or present tense. If we render as our translators, or with Dr. Wheeler, “None among them crieth

- 8 Ephraim, he hath mixed himself among the nations:
Ephraim is *like* a cake not turned.
- 9 Strangers have devoured his strength:
And he knoweth *it* not:
Yea, grey hairs are sprinkled upon him;
And he knoweth *it* not:

unto me," the words refer to the people. According to my translation, they refer to the kings.

8. — *among the nations*.—See on Amos vi. 1.

— *a cake not turned*.—Therefore burnt, and to be cast away.

Rauwolf says, that "travellers frequently bake bread in the deserts of Arabia on the ground, covering their cakes with ashes and coals, and *turning* them several times, until they are enough." "All along the Black Sea, from the Palus Mæotis to the Caspian Sea, in Chaldea, and in Mesopotamia, except in towns, the people make a fire in the middle of the room; when the bread is ready for baking, they sweep a corner of the hearth, lay the bread there, cover it with hot ashes and embers, and in a quarter of an hour they *turn* it." Pocock. See Harmer, I. 232. Bochart quotes a saying in the Talmud, "Pauper *subcineritium vertit, venit alius, et aufert eum ab ipso*" Hieroz. I. 329. ὁ. have ἐγκρυφίας here; and ed. E in Montfaucon, ὡς ἀπὸς ἐν σποδία πρῆσσομενος:

The particle of similitude is omitted, as Isa. xxxvii. 27. Mic. iii. 12. Nah. iii. 12, 13, and frequently in the best Greek and Latin writers. See Boch. Hieroz. p. II. L. II. xvii. p. 248. Thus,

"Cervi, luporum præda rapacium,
Sectamur ultro quos opimus
Fallere et effugere est triumphus."

Hor.

Familiar comparisons of this nature repeatedly occur in Homer.

"Dough on one side, burnt on the other. Or eaten before it be turned.

Ch. Syr. consumed instantly." Secker.

9. *Strangers*.—See 2 Kings xvii. 4.

— *sprinkled*.—So Propert. III. iii. 46.

"Spars'erit et nigras alba senecta comas."

His national strength is impaired and decaying, and he acts as if he were insensible of it.

Rome, in the midst of great calamities, is thus described by Claudian:

"Humeris vix sustinet ægris
Squalentem clypeum; laxata casside, prodit
Canitiem."

Manger. Comm. in Hos. Campis. MDCCLXXXII.

- 10 And the pride of Israel shall be humbled to his face.
Yet they do not return to Jehovah their God,
Nor do they seek him, notwithstanding all this.
- 11 And Ephraim is as a simple dove, without knowledge.
Upon Egypt they call; to Assyria they resort.
- 12 When they resort, I will spread my net over them;
As a bird of the heavens, will I bring them down.
I will chastise them when *they* hearken to their assembly.
- 13 Woe unto them; for they have fled from me:
Destruction unto them; for they have transgressed
against me:
Though I have redeemed them, yet have they spoken
lies against me.
- 14 And they have not cried unto me in their heart;
Though they have howled upon their beds for *the* corn
and for *the* choice wine:
Yea; they have assembled themselves, they have rebelled
against me.

10. *And the pride.*—See on ch. v. 5, where this line occurs.

— *seek him.*—Many MSS. and some editions read בקשורו.

11. — *Egypt.*—See 2 Kings xvii. 4, and ch. xii. 1.

— *Assyria.*—See ch. v. 13. viii. 9. xii. 1. Particular instances of this fact are not recorded with respect to the kingdom of Israel; except that an embassy was probably sent to Pul, while he was at a distance from Samaria, 2 Kings xv. 19. “קראו, Sic *ó*. Vulg. Sed Ch. אהקרו. Sy. ארו. Videntur uterque legisse קרו, nec male.” Secker.

12. — *hearken.*—See שמוע, Gen. iii. 17. When they are swayed by the counsel of their assembly to seek foreign assistance. However, לעצור, *to their own counsel*, suggested by Chald. and Houbigant, furnishes a clear sense. Secker also observes this reading.

“I will chastise them, as they hear it declared in their congregations.” Horsley.

13. — *redeemed them.*—Out of Egypt, Mic. vi. 4, or, from the hand of their enemies, 2 Kings xiv. 27.

14. — *upon their beds.*—Though in secret they bewailed themselves for the famine with which I punished them. See ch. iv. 3, 10. v. 7.

— *assembled themselves.*—The true reading seems to be יתגודרו. One MS. reads thus, and one ed. Another MS. read so originally. One MS. has יתגודרו, and two MS. have יתגודרו. Chald. has כבש, *congregare*. *ó*. have

15 And I have chastened *them*; I have *also* strengthened their arm:

And they have imagined evil against me.

16 They have turned after *that which* doth not profit:

κατετεμνοντο, which is another rendering of יתגוררו, agreeably to the Chaldee, Syriac, and Arabic sense of the root. See Cast lex. "Professor Michaelis prefers this reading, and paraphrases it thus: vulnerabant et cædebant se inter preces, 1 Kings xviii. 28." Mr. Woide.

"Put themselves in a stir about corn and wine." In the Hebrew I place the Soph-Pasuk at the word יתגוררו, in the fourteenth verse; and I make the fifteenth begin with יסרו. Then, at the word בי (the second word of the fifteenth verse, according to this division), I place Rebhia; and at יסרו, Athrach; Rebhia again at וירעו; and the Soph-Pasuk at ורע I leave undisturbed. These corrections of the stops are the only alterations I make in the printed text, יתגוררו can be nothing but the third person plural of the future in Hithpael of the verb גור. יסרו, "they turned," is from the root סר, not סרר, which forms the third pers. pl. fut. יסרו. Horsley.

—rebelled. From סר, "They have taken counsel against me;" יסרו, or rather, יסר Houbigant.

15. *And I have chastened.*—Whether I inflicted punishment on them, or showed them favour, they rejected me for their idols.

16. — *which doth not profit.*—I propose reading לא יועיל, [which may be written יעיל.] See Jer. ii. 11. "My people have changed their glory for that which doth not profit," בלא יועיל. Pocock's Arabic MS. has, "they return not to profit," or, "to what is profitable." And R. Salomo has, "But not להעיל להם, to profit themselves." See Pocock in loc. "Εἰς οὐδεν, ὅ, לא יועיל, ἀνωφελεις, Jer. ii. 8. Sic et Is. xlv. 10. לא לכל, εἰς οὐδεν, Jer. xiii. 10. Ut essent absque jugo. Vulg. leg. על. Syr. Nulla de causa. Ch. Non quod malum ei fecerim. F. על, vel saltem ער, ut Joel ii. 12. Amos iv. 6, 8." Secker.

They fall back into nothingness of condition." ישובו לא על. The verb שב signifies either "to return," or "to turn away from," or "to turn towards." But properly and most frequently "to return," in reference to a former place or condition. In the sense of returning, or of turning towards, it usually governs the place *to which*, by the detached preposition אל, or the prefix ל. But either of these may be omitted; and the verb will appear as a verb transitive, governing the place or condition *to which*, as its object, without a preposition; like some verbs of motion in particular connections in the Latin language: urbem adii; domum redii; Romam profectus sum. This construction in the Hebrew language is very rare, but this passage is one clear instance of it. For לא על (whatever it may mean), stands as the place *to which*, and as the accusative after the transitive שב.

They have been as a || deceitful bow.

Their princes * fall by the sword, for the rage of their tongue.

This *shall* be their reproach in the land of Egypt.

|| Heb. a bow of deceit.

* Or, shall fall.

The word *ל* has been very differently taken by different interpreters. I consider none of their opinions as deserving of attention, but those which attempt to ascertain the meaning of the word as it stands, without the aid of conjectural emendation. These all take it in one or other of three different ways: 1. as a noun adjective; 2. as a noun substantive; 3. as an adverb. But, whichever way it is to be taken, *ל* is something described by privation of the thing signified by *ל*, whatever it may be. According to the sense given in my translation, *ל* is taken either as a noun substantive, rendering "height;" or as an adverb, rendering "on high;" and it is not material which way it be taken. For if it be an adverb, still *ל* stands as a noun, after the verb *שׁוּב*, and expresses that which is the privation of height. But the height, whether expressed by the noun or by the adverb, is to be understood figuratively of height of rank, or condition. Horsley.

— *a deceitful bow*.—See the same expression, Ps. lxxviii. 57. Virgil has, *Perfidus ensis frangitur*.

— *rage of their tongue*.—See Isa. xxx. 27. "His lips are filled with *אֵשׁ*, indignation; where the words are spoken of Jehovah. Here the unworthy speeches against Jehovah are meant.

"They are become like a deceitful bow." Horsley.

— *reproach*.—Or, matter of derision; when the people whose princes fall by violence, take refuge from the Assyrians in Egypt, ch. viii. 13. ix. 3, 6. Egypt was a country in which kings were held in great reverence. See Virg. Georg. IV. 210, quoted on ch. iv. 10. Thither many of the ten tribes seem to have fled when the Assyrians invaded them. "This shall bring derision upon them in the land of Egypt." Horsley.

CHAPTER VIII.

- 1 SET the trumpet to thy * mouth :
 As an eagle the *Assyrian cometh* against the house of
 Jehovah :
 Because they have transgressed my covenant,
 And have trespassed against my law.
- 2 They shall cry unto me, O God of Israel, we know thee.
- 3 Israel hath removed good far from him : the enemy shall
 pursue him.
- 4 They themselves have made kings, and not from me :
 They have made princes, and I knew *it* not.
 Of their silver and their gold have they made them idols ;

* Heb. the roof of thy mouth.

CHAP. VIII. 1. — *As an eagle*.—Chald. supplies *so shall the king come up with his army*. I suppose Shalmaneser meant, 2 Kings xvii.3,6. “Subaudi hostis irruit.” Bahrdt.

“As an eagle [shall he hover] over the House of the Lord.” Dr. Wheeler.

Rapidity is admirably expressed by the imperfect sentences in the original. Ellipses of this kind are common ; as

“There is a voice of thy watchmen ; they lift up *their* voice ;
 They shout together.” Isa. lii. 8.

— *house*.—See ch. ix. 15. Family, heritage. “The people of God are his house, Numb. xii. 7.” Secker.

2. — *O God of Israel*.—Houbigant thinks the word *Israel* misplaced in our present copies, and that this is the true order. 6. Ar. Syr. and MS. 96, omit *Israel*. But for “My God, we know thee,” we should expect, as Syr. translates, “Our God, we know thee.” Or,

—“O my God, we know thee.
 Israel, *even* Israel, hath removed good far from him :
 The enemy shall pursue him.”

“O my God, we acknowledge thee.” Israel, speaking collectively, uses the singular pronoun and the plural verb. Horsley.

4. — *kings*.—See 2 Kings xv. 10, 14, 25, 30.

“They have set up kings of themselves.” Sponte. This I take to be the force of the pronoun הוּם. See v. 9. Horsley.

That they might be cut off.

- 5 Remove far from thee thy calf, O Samaria :
 Mine anger is kindled against them.
 How long will they not endure innocency in Israel ?
 6 And *as for him*, the workman made him ;
 And he *is* no god :

— *cut off*.—The versions and Chald. and the MS. Arab. version mentioned by Pocock, represent כרת ; a necessary reading, unless Israel may be supplied from v. 3.

“ Their silver and their gold have they wrought for themselves
 Into idols, that they might be cut off.”

Dr. Wheeler.

“ Their silver and their gold have they made to themselves idols.”
 Secker.

5. *Remove far from thee*.—Αποθῆσον, Aquila. Απορρίψαι, Theod. Αποστρέψαι, ὁ. and in some other copies, απορρίψον, says Montfaucon.

“ Thy calf, O Samaria, has cast thee off.” Here God himself, who is the speaker, turns short upon Samaria, or the ten tribes ; and, in a tone of dreadful indignation, upbraids their corrupt worship, by taking to himself the title of Samaria’s calf. I, whom you have so dishonoured, by setting up that contemptible idol, as an adequate symbol of my glory ; I, who have so long borne with this corrupt worship, now expressly disown you. Horsley.

— *endure*.—Through hatred of it. See כל, Ps. ci. 5. Isa. i. 13. Joel ii. 11.

— *in Israel*.—ὁ. and Ar. read בישראל, or במישראל, and join the words to the foregoing clause. “ MS. Copt. reads בני ישראל, filii Israelis.” Mr. Woide.

“ How long will not the sons of Israel endure innocency ? How long will they bear antipathy to pure religion ?” Bear antipathy. This is the true sense of the phrase, לא כל. See Ps. ci. 5. Isa. i. 13, and compare Amos vii. 10. For בקי, the Complutensian and four other printed texts, with forty-four MSS., among these some of the very oldest and best, give בקי, which is certainly the true form of the word. It signifies purity or cleanness generally. Hence moral purity, innocence. But here, I think, it particularly denotes “ pure religion,” or the purity of worship. “ Pure religion” and “ undefiled,” in opposition both to the superstitious practices of idolaters, and to the false show of hypocrites. Horsley.

6. *And as for him*.—“ For he is from Israel,” or, “ made by the

For the calf of Samaria shall be † broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind.

The stalk hath no bud :

† Heb. fragments.

Israelites," is the sense of the words as they now stand. Syr and Chald. read דורא. Dr. Wheeler's translation stands thus:—

"For from Israel came this [calf] דורא :
The workman made it, and it is no God;
For the calf of Samaria shall become fragments."

"Even this" דורא. The ו is highly emphatical, aggravating the accusation. Even a thing so abominable as this was his own invention. Horsley.

Forte legendum cum Syro, דורא וחרש. Secker.

— *the calf*.—It is well known that animals of this species were worshipped in Egypt; the Apis at Memphis, and the Mnevis at Heliopolis. As they are employed in tilling the ground, they may have been used as symbols of one who had anciently introduced or improved the art of agriculture. Males of this kind were dedicated to Osiris; and females, to Isis. The Israelites may have originally borrowed this superstition from the Egyptians, and may have afterwards revived it; imputing the great fertility of Egypt to the deity thus represented.

The people procured it, or contributed to it, as to Aaron's calf. Secker.

— *broken in pieces*.—In Chaldee, שבר is to break. Schultens derives the word from a similar Arabic one, which signifies *fragmenta*, quibus ignis foveri potest. Animadv. Phil. p. 479.

שבבים, forte legendum שברים. Secker.

7. — *sown the wind*.—See Job iv. 8. Prov. xxii. 8. Eccl. v. 16. ch. x. 13. Hab. ii. 13. They have served their idols in vain, and they shall reap the bitter fruits of their idolatry.

"Verily a wind shall scatter him abroad, a whirlwind shall cut him down." "To sow the wind and reap the whirlwind," may certainly be a proverbial expression for measures of bad policy, ending in ruin, and disappointing the statesman's expectations. But instead of taking the verbs ירש and יקרר as plurals, of which the plural pronoun of the third person understood, rehearsing Israel collectively, is the subject; I take the verbs in the singular number, and the final ו as the affixed pronoun of the third person singular, rehearsing Israel; and the nouns רוח and סופרה I take as the subjects of these verbs respectively; and thus I bring out the sense expressed in my translation. Horsley.

— *The stalk*.—Houbigant also places the stop after גמר, *bud*. "There

- It shall not yield flour :
 If so be it yield, strangers shall swallow it up.
- 8 Israel is swallowed up.
 Now are they become among the nations
 As a vessel wherein *is* no pleasure.
- 9 For they have gone up to Assyria :
 Ephraim is *like* the solitary wild ass :
 They have hired lovers.
- 10 But because they have hired among the nations,
 Now will I gather them together,

shall be no stem belonging to him ; the ear shall yield no meal ; what perchance it may yield, strangers shall swallow it up." Horsley.

8. — *no pleasure*.—Despised, and cast out, Ps. xxxi. 12. Jer. xxii. 28. xlviii. 38.

9. — *gone up*.—For they are gone up *of their own accord* to Assyria." Of their own accord ; this I take to be the force of the pronoun, הָמָה. And this is generally its force, where it appears, as in this place, pleonastic. See v. 4, and ch. ix. 10. Horsley.

— *to Assyria*.—Not only for alliance, but also for idolatrous commerce.

— *solitary wild ass*.—אֶלֶף is redundant. See Amos ii. 13. But *δ*. MS. Pachom. read. εἶμι Ἐφραϊμ, that is, אֶלֶף for אֶלֶף. Ephraim is to me *like* the solitary wild ass. Odit hominum frequentiam et habitationem. See Boch. Hieroz. 871. Job. xxxix. 5—8. He is as untamed to the yoke, and traverses the desert as earnestly in the pursuit of idols, as the onager in quest of his mates. It may be said of this animal, Mentem Venus ipsa dedit. See Jer. ii. 24. Plin. Nat. Hist. VIII. xxx. "Ephraim is as a wild ass, traversing alone." Dr. Wheeler.

"A wild ass all alone for himself is Ephraim." The pronoun "for himself," after "alone," is highly emphatical : it expresses the selfishness which belongs to an animal savage in such a degree, as not only not to be tamed for the service of man, but frequently not disposed to herd with its own kind. "Though wild asses be often found in the desert in whole herds, yet it is usual for some one of them to break away, and separate himself from his company, and run alone at random by himself ; and one so doing is here spoken of." Pocock. Horsley.

— *hired*.—Nothing could be more flagitious than that the hire should be given by the adulteress. See Ezek. xvi. 23.

10. — *gather them together*.—That they may go into captivity.

"Will I embody them." אֶקְבֹּץ. The verb קָבַץ signifies to collect, into one mass, things naturally separate and dispersed. Hence ; more par-

And they shall soon be pained by *bearing* the burden of the king and of the princes.

11 Because Ephraim hath multiplied altars to commit sin,
He hath altars to commit sin.

12 I have written unto him many things of my laws;
But they have been accounted as a strange thing.

ticularly, to form or assemble armies. God threatens that he will press into his own armies against the Israelites, those very bands of foreign mercenaries whom the Israelites themselves, to the great mortification of the kings and the rulers, when the error of the measure appeared by the event, had paid at a dear rate. Horsley.

— *soon*.—See Nold. Sec. 2.

— *and of the princes*.—So the versions, Chald. Aquila, Houbigant, nine MSS., one impression, two MSS. originally, and perhaps two more. They shall be severely galled by the yoke of the Assyrian king, and of the princes set over his several provinces.

“And ere long they shall sorrow on account of the burden, the king and the rulers.” Ere long the king and the rulers will lament the impolitic expense incurred in gifts and presents to their faithless allies, and the burden of taxes for that purpose laid upon the people. Horsley.

11. — *He hath altars*.—He shall have them erected by others, in those idolatrous countries to which he is led away captive, Deut. iv. 28. Jer. xvi. 13. See Pocock.

לְהָטָא, 20. *ἡγαπημένα, ὁ. ἐπλημμελημένα*, ed. Compl. Secker.

“In as much as Ephraim hath multiplied altars, altars are (counted) sin unto him; I will write upon him sins.” I punctuate the original thus: over the first מִזְבְּחֹת, in verse 11, I place *Rebhia*, or the semicolou; and at the second מִזְבְּחֹת, in the same verse, I place the *Soph-Pasuk*; that the second לְהָטָא may be thrust forward into the subsequent verse, where it stands as the object of the verb transitive אֶכְתֹּב; expressing what God will write or inscribe upon Israel; namely, that he is the property of sin. *Inuram ei notas*, “*Peccati mastigia*.” Horsley.

12. — *many things of my laws*.—Πληθος νομων μου, Symmachus; and V. ὁ. Syr. read תורות plurally. Or, *many things of my law*, reading רבי תורה, with Keri, or *great things*. But I suspect that the true reading is דבריו, *the words of my law*.

“The masters of my law are accounted, as it were, an alien race.” Horsley.

— *a strange thing*.—Foreign to Israel, and with which they had no concern. “So, strange incense, strange fire.” Secker.

[or, ריב, ריב]

תורתו [תורתו, or] כמו זר נחשבו

13 They sacrifice gifts appointed unto me, and eat flesh.

Therefore Jehovah accepteth them not.

Now will he remember their iniquity, and will visit their sins.

They shall return unto Egypt.

"I have written against him his suit;
My laws have been accounted as a strange thing."

Or,

"I have written against him a suit;
But my laws have been accounted as a strange thing."

Dr. Forsayeth.

13. — *gifts appointed unto me.*—Such sacrificial oblations as my law required that they should offer unto me; the affix signifying passively. See the note on Gen. iv. 23, 24; Heb. præl. p. 50. Suppl. ad sec. ed. 8vo; and Pocock on Hosea xi. 7; where this important remark is illustrated by many curious instances. See Gen. xvi. 5. Jer. li. 35; Joel iv. 19. Hab. ii. 8, 17. Isa. liii. 11. Ps. cxxxix. 17. Isa. lvi. 7. Ps. v. 7. Thus also in the Latin language, *Nam neque negligentia tua, neque odio id fecit tibi, i. e. in te. Ter. Phorm. V. viii. 27. Catilinam non modo invidiæ meæ, verum etiam vitæ, periculo, sustulissem, i. e. in me, qua mihi invideretur. Cic. in Cat. II. Sec. 2.* See Westerhovius and Muretus in loc.

— *and eat flesh.*—Syr. reads *יבשר יאכלו*.

"They have sacrificed the choicest sacrifices; and have eaten flesh.
Jehovah taketh not delight therein."

Dr. Wheeler.

Vel transponenda *יבשר* et *יאכלו*; vel *ו* priori non posteriori præfigendum, vel delendum; vel saltem intelligendus propheta, quasi sic scripsisset. Secker. Or point thus with *ו*.

"I have written unto him many things of my laws:

But the gifts appointed unto me have been accounted as a strange thing;

They sacrifice flesh, and eat [sc. idolatrously:]

Jehovah, &c.

They sacrifice [sc. unto idols] gifts appointed unto me, and eat flesh.

But Dr. Forsayeth paraphrases thus, "They offer sacrifices to the Lord; as a people observing his laws; but on account of their iniquities he accepteth them not."

Therefore Jehovah.—Vulg. Syr. and one MS. prefix *ו*: but the asyndeton is very strong.

יבשרו. Addunt *ו*. *Και εν Ασσυριοις ακαθαρα φαγονται*, ex ch. ix. 3. Secker.

— *unto Egypt.*—See ch. vii. 16.

14 For Israel hath forgotten his Maker, and hath built temples.

And Judah hath multiplied fenced cities :

But I will send a fire upon his cities, and it shall devour his palaces.

CHAPTER IX.

1 REJOICE not, O Israel :

Exult not as the * nations.

For thou hast committed fornication *in departing* from thy God :

Thou hast loved hire at every corn floor.

2 The floor and the vat shall not feed them :

* Heb. the peoples.

14. — *temples*.—Hence we learn that, at this time, Israel was more idolatrous than Judah.

— *his palaces* — 6. MS. A. and ed. Ald. Vulg. Syr. and one MS. originally, read ארמנותי ; to which Houbigant gives his sanction.

CHAP. IX. 1. *Rejoice not*.—Imitate not their idolatrous festivities.

אל גיל. Sic Job iii. 22. Sed 6. Ch. Syr. Vulg. אל ne, quod futurum postulat. Secker. The word גיל signifies, in the Arab., *circumagere in gyrum*; whence *saltare*; whence great joy expressed by outward gestures. See Cast. lex.

“With joyous exultation,” אל גיל, *exultationem usque*. גיל is a noun substantive, signifying, “leaping and dancing for joy,” after the preposition אל; not as some have taken the word, the imperative Hiphil of the verb גיל, constructed with the prohibitory particle אל: for it is contrary to the invariable rule of the Hebrew language, that the imperative mood should prohibit; or, in other words, the prohibitory particle must be constructed with a future tense, never with an imperative mood. Horsley.

— *hire*.—“Fee of prostitution,” ארנן. At this word I place the Soph-Pasuk. Horsley.

— *at every corn floor*.—Attributing plenty to thy idols, and rejoicing before them at the ingathering of thy corn, Isa. ix. 3. ch. ii. 5, 12.

And the choice wine shall deceive them.

3 They shall not dwell in the land of Jehovah :

But Ephraim shall return unto Egypt ;

And in Assyria shall they eat polluted things.

4 They shall not pour out *an offering of wine* unto Jehovah ;

Neither shall they please him.

Their sacrifices *shall be* unto them as the food of mourners :

2. — *choice wine*.—"Must," חריר. The word often signifies "new wine;" but its primary and proper meaning seems to be, "must in the vat," under the process of fermentation. When this process miscarries, the must never turns to a sound wine. Horsley.

Bahrdt observes that Syr. reads יצור, *oil*; חריר, *choice wine*. The vat, says he, is mentioned in the preceding clause.

— *deceive them*.—All the versions and Chald. read בם, *them*, for בה, *in her*: and it is highly satisfactory to find this reading confirmed by twenty-one MSS., one impression, three MSS. originally, and perhaps two more.

The word may be rendered, *shall lie unto them*. So Horace has Fundus mendax, Od. III. i. 30; and Spem mentita seges, Epist. I. vii. 87.

4. — *wine*.—See Ex. xxix. 40. Lev. xxiii. 13. Numb. xv. 5. 10.

— *please him*.—Another punctuation may very well be introduced with Syr. Ar.

"And their sacrifices shall not please him:

They *shall have* as it were the food of mourners."

Accordingly Dr. Wheeler renders:—

"Neither shall their sacrifices be pleasing unto Him :

As the bread of affliction shall be their bread ;"

לחם Sic. 6. Ch. Syr. Qmittit Vulg. F. leg. לחם. Secker.

Their bread for their soul, i. e. the expiation of it; so Chald., for לחם signifies even flesh sacrifices. Or, their bread shall be for themselves; it shall not, &c. Secker.

Mr. Dimock proposes to render, "Their bread shall be as the bread of mourners;" and conjectures that we should read לחם for לחם.

"For their sacrifices are not pleasant to Him: they are to them as the meat of mourners." I take away the Zakeph-katon from לו, and instead of it place Rebhia at צבחה, taking that noun as the nominative of the verb יעברו. Horsley.

— *of mourners*.—See Ezek. xxiv. 17. "And eat not the food of

All that eat thereof shall be polluted.

Surely † their pleasant food shall not come into the house of Jehovah.

5 What will ye do *on* the day of the solemn assembly ;
And *on* the day of the feast of Jehovah ?

6 For behold they go away from *before* the destroyer :
Egypt shall gather them, Memphis shall bury them.

The desirable *places purchased* ‡ with their silver, nettles shall possess them.

† Heb. food to their desire.

‡ Heb. for.

wretched men." It was customary for neighbours to take food into the houses of those who mourned for the dead, that they might abate their grief, and recruit their spirits, by inducing them to partake of it. But such food contracted pollution by being in the same place with a dead body, Numb. xix. 14. See Spencer, 1148.

— *pleasant food*.—The verb נפש sometimes signifies *to refresh*; and the substantive נפש, *desire*. See Tayl. Conc.

"To themselves;" so Abarbinel expounds the word לנפשם, and after him Grotius. "Cibus eorum ipsis erit —" ipsorum tantum usibus servire poterit; quasi dicat, *οναυτρο*. Horsley.

6 — *go away*.—Out of the holy land; where alone they could sacrifice, and observe feasts fully. Secker.

— *the destroyer*.—See Isa. xvi. 4. This is a lively way of expressing that the Assyrians should soon lead them into captivity. "Behold all are gone! total devastation." Horsley.

— *gather them*.—Some think that *to their people* is to be supplied. "The same with bury. See Jer. viii. 2. Ezek. xxix. 5." Secker.

— *Memphis*.—"Nomenclaturas urbium ex Hebræa lingua desumptas Græci ad suæ typum sic effinxerunt, ut viderentur apud se natæ. Ita ex Moph fecere Memphis." Boch. Geogr. p. 345. The Arabs call Cairo Menoph at this day. See on ch. vii. 16.

— *with their silver*.—Three MSS. read לנפשם, *What was pleasant to their soul*, i. e. to them; which makes the passage very clear. Houbigant understands the place, as now read, of precious furniture hidden in the ground.

Forte legendum כסף נחמרי, τὰ ἐπιθυμητά, Aq. Symm. Secker.

"Their valuables of silver! The nettle shall dispossess them, and the thistle, in their dwellings." נחמר is a noun substantive, signifying generally whatever, for its value or beauty, is most desired. In the word לנפשם, the prefix ל denotes that כסף is the material, in which these valu-

The thorn *shall spring up* in their tabernacles.

7 The days of visitation are come :

The days of recompense are come.

Israel shall know *that* the prophet *was* foolish,

That the man of the spirit *was* mad :

For the greatness of thine iniquity, and *thy* great hatred.

ables were wrought. And when two words are connected, as these two are here, a pronoun, suffixed to the latter of the two, very often belongs properly to the former, which I take to be the case here. So that נחמדם properly may be rendered, "Their valuables of, or in, silver." The two words נחמדם לכתבם stand as a nominative absolute, expressing the principal subject of the sentence following; a figure of speech frequent in all the prophets, and in which Hosea particularly delights. The verb ירשם is the third person singular future of the verb רש, in the Hiphil conjugation, with the pronoun plural of the third person suffixed. The nominatives of this Hiphil verb are the nouns קימוש and חוה. And באהליהם is to be taken as connected with both these nouns. Thus the exact rendering will be, "Their valuables in silver—the nettle, the thistle in their dwellings shall dispossess them." Horsley.

7. *The days.*—Venit summa dies, et ineluctabile tempus. Virg.

—*the prophet.*—The false prophet who rose up among them. So again, v. 8. Mic. iii. 5. Zeph. iii. 4. Jer. ii. 8. v. 31. xiv. 14. xxvii. 14. xxix. 8, 9. Lam. ii. 14. Ezek. xiii.

—*the man of the spirit.*—See Zech. vii. 12. Mic. ii. 11.

—*hatred.*—Towards me.

"The days of visitation are come! The days of retribution are come! Israel shall know it. Stupid is the prophet! The man of the spirit is gone mad. In proportion to the greatness of thine iniquity, great also is the vengeance!" The title of prophet seems to have been given to all of the prophetic order; that is, to all who had been educated in the schools of the prophets, and professed a life of retirement and religion; because they were usually the persons to whom the gift of prophecy was imparted, though it was by no means given to all, or even to the greater part of them. Some, perhaps, among them pretended to it, who had never received it at all; and others, to whom it was in some degree given, temporized in the use of it by profane accommodations to the humour of the people, the religious opinions, or the political measures of the court. Of the latter, in particular, we have a remarkable instance in those prophets of Israel who encouraged Ahab to the expedition against the Syrian, for the recovery of Ramoth-Gilead, which proved fatal to himself. That the gross imposture of pretences to inspiration, by persons that had it not at all, was actually practised, seems to be implied in Micah ii. 11, and Jer.

- 8 The watchman of Ephraim *taketh part* with my God:
 The prophet *is as* the snare of the fowler
 In all his ways.
 They have made deep *their* hatred against the house of
 my God:

xxiii. 31, 32. That those who had the extraordinary gift, pretended, upon some occasions, to visions which they had never seen, and to commands which they had never received, is certain from the very memorable story of the imposition practised by the old prophet who dwelt in Bethel, at the time of the schism of the ten tribes, upon the man of God of Judah, who had prophesied against Jeroboam's altar. But the more frequent crime was certainly that of temporizing, in the manner of delivering messages of warning, which had been really received. The persons guilty of this conduct were deeply implicated in the guilt of the nation, and were promoters of the idolatry to which the kings and the people were so much addicted; and they are reprov'd and threatened in every page of the prophetic writings. These are the persons who, in the text of Hosea, under the title of prophets, are taxed with stupidity and madness. Horsley.

"In proportion to." This is the force of על; "—according to." Horsley.

8. *The watchman*.—The true prophet, that watcheth Ephraim, Ezek. iii. 17. xxxiii. 7.—

— *with*.—See עם, Judges ii. 18.

— *my God*.—Aut אלהי legendum, aut in utroque membro, quod convenientissimum esset, אלהים rescribendum. Innumera prostant in collationibus codicum exempla τοῦ α̅ omisso in fine linearum vel in ῥ mutati. Bahrdt.

— *In all his ways*.—In all the ways of Ephraim. He is a perpetual snare to the people.

[Spread] upon all his ways. Dr. Wheeler.

— *of my God*.—So two MSS. and a third at present. ὁ. Ar. Syr. read without any affix, *of God*; and these two readings may be reconciled by supposing that אלהי was written contractedly for אלהים. See Bishop Lowth on Isa. v. 1. li 4.

"The watchman of Ephraim is with his God. The prophet!—the snare of the fowler is over all his ways. Vengeance against the household of my God!" The watchman is here evidently a title, by which some faithful prophet is distinguished from the temporizers and seducers. But who in particular is this watchman, thus honourably distinguished, and how is he "with his God?" I think the allusion is to Elijah and his miraculous translation. "Elijah, that faithful watchman, that resolute

9. They have corrupted themselves, as *in* the days of Gibeah.
He will remember their iniquity, he will visit their sins.
- 10 As grapes in the desert, I found Israel;
As the early fruit on the fig-tree in its beginning of
bearing, I saw your fathers.
But they went after Baal Peor, and separated themselves
unto shame;

opposer of idolatry in the reign of Ahab and Jezabel, is now with his God, receiving the reward of his fidelity in the enjoyment of the beatific vision. Horsley.

I have changed the punctuation with Houbigant; according to *6*. Arab. in the line

“They have made deep *their* hatred against the house of my God [or, God.]”

9. *They have corrupted themselves.*—See Deut. ix. 12. The word דָּעִמְקוּ, according to the analogy of other places, requires a substantive, or a verb in the infinitive mood, to be placed after it. “Sensus: modum excedunt in sceleribus suis. Vulg. bene: *profunde peccaverunt*. Jon. optime: *ad fastigium perduxerunt perversitatem*.” Bahrdr.

We may therefore render,

“Even hatred in the house of my God.

They have deeply corrupted themselves,” &c.

— *Gibeah*.—See Judges xix. 16, &c. and ch. x. 9.

— *He will remember*.—Syr. supplies מְכִיל, “Now will he remember, &c.,” and one MS. and five editions have נָרָה, *now*.

10. *As grapes*.—Acceptable as grapes to a traveller in the desert.

— *the early fruit*.—Figs of the first season, and the earliest of that growth. See Jer. xxiv. 2. Mic. vii. 1, and Bishop Lowth on Isa. xxviii. 4.

— *Baal Peor*.—See Numb. xxv. 3. Ps. cvi. 28. Selden and Pocock think that this god was so called from the mountain on which he was worshipped, Numb. xxiii. 28. So Jupiter had the additional name of Olympius, and Mercury, of Cyllenius. Others refer to the signification of פֶּעַר, *aperuit, reteguit*; and suppose an allusion in the name to the shameless manner in which this God was represented, and in which he was worshipped. See Spencer, 332.

— *separated themselves*.—The word here is different from that used ch. iv. 14, and imports that they became *Nazarites*, and probably consecrated their hair, to idols. See Spencer, 697.

— *unto shame*.—Shameful idols; such as their worshippers ought to be ashamed of, and as finally would cause shame to them. See Jer. xi. 13. “And consecrated themselves to shame.” Dr. Wheeler.

And became abominable as *the object* of their love.

- 11 *As for* Ephraim, their glory shall fly away as a bird :
So that there shall be no birth, no carrying in the womb,
no conception.
- 12 Yea, if they bring up their children, I will destroy them
from among men.
- For surely woe unto them, when I depart from them.
- 13 As I have seen Ephraim planted on a rock in a desirable
place,
So likewise shall Ephraim bring forth his sons to the
murderer.

“To that obscenity.” Luther takes the word בַּשֵּׁר for the name of an idol. For rendering the passage : Et sanctificaverunt se turpi idolo, he adds this note : Boshet autem sine dubio appellat idolum Peor, turpem et fedam statuam. Horsley.

— *abominable*.—F. שְׁקִיזִים כְּאִילֵּי־הָעֵץ, idola eorum [numere] prout tentoria eorum. Confer Jer. xi. 13. Secker. “And as [my] love of them so were their abominations.” Horsley.

11. — *their glory*.—Prov. xiv. 28. Secker. “Their fruitfulness,” Gen. xlix. 22, 25. Dr. Forsayeth.

— *So that*.—Dr. Wheeler confirms the rendering of this verse :—

“They shall not bring forth, nor bear in the womb, nor conceive.”

12. — *destroy*.—See Deut. xxxii. 25. So Syr. “I will consume them from the sons of men.” Compare Mic. vi. 14 with this and the foregoing verse. “Or, They shall become childless among men ; as I Sam. xv. 33.” Secker.

— *depart*.—Three MSS. and one ed. read בִּקְרִי, and the *w* is on a rasure in another MS. So V. Chald. And Aquila has ἀκαλιναντος μου απ’ αυτων.

13. — *planted*.—Ephraim is feminine, ch. v. 9.

— *on a rock*.—Aquila and Symmachus render ως ακροτομον ; reading כְּצֶרֶךְ. Theod. has εις πετραν. See לְאֶרֶץ, *on the ground*, Job. ii. 13.

— *in a desirable place*.—I read בְּנֶאֱוָה, with V. and Chald.

The situation of Samaria on a mountain was both strong and pleasant. See on Amos iii. 9.

— *So likewise*.—See Numb. i. 19, and Nold. *vau*. Sec. 16.

— *bring forth*.—The full phrase occurs, Deut. xxxi. 17. וְהָיָה לְאֶכָל, *et erit ad devorandum*.

— *his sons*.—We have here a change in the gender from שְׂחֻלָּה, *plantata* ; and we have another change in לָהֶם, *to them*, v. 14. See v. 16.

- 14 Give them, O Jehovah—What wilt thou give?
Give them a miscarrying womb, and dry breasts.
- 15 All their wickedness in Gilgal *is before me* :
For there have I hated them.
For the evil of their doings I will drive them from mine
house :
I will no longer love them :
All their princes *are* revolvers.
- 16 Ephraim is smitten : their root is dried up.
They shall not yield fruit.
Moreover if they bring forth,
I will slay the § beloved *children* of their womb.
- 17 My God will reject them, because they have not
hearkened unto him :
And they shall be wanderers among the nations.

CHAPTER X.

- 1 ISRAEL is a vine which casteth its grapes.

§ Heb. the desires.

15.—*in Gilgal*.—Chald. supplies, *is revealed before me* ; and R. Tanchum in Pocock, *I remember*. קרני, *before me*, or לפני, *in my sight*, may be understood. “If we suppose ראוי followed רצוה, from the similarity of the sound we may conceive it not unlikely that a transcriber dropped it.” Dr. Forsayeth.

—— *mine house*.—See ch. viii. 1.

—— *love*.—The infinitive with the paragogic ה; or, as Taylor, “I will not add the love of them.”

16. — *is smitten*.—“Blighted.” The allusion is evidently to a tree killed by what is called a blight. The verb נכה is often used in the particular sense of blighting. Horsley.

—— *not yield*.—Many MSS. and editions read בל with Keri.

CHAP. X. 1. — *which casteth its grapes*.—Or, “emptying itself.” See Taylor’s Conc. Instead of בוקק, five MSS. leave the word more at large by reading בקק; which may be the participle Pahlul, *emptied, barren*; answering to the Chald. *vastata*; as בָּנָן is masculine, 2 Kings iv. 39.

He laid up fruit for himself :

But according to the multitude of his fruit, hath he multiplied altars ;

According to the goodness of his land, hath he made goodly images.

2 Their heart is divided : now shall they be found guilty.

He shall break down their altars, he shall destroy their images.

3 For now they say, We have no king :

Houbigant derives the word from the Arab. *בִּק*, to be fruitful in children, to bud, or to spread forth as a tree. See the lexicons, and Pocock in loc; which idea suggested the rendering of V. 6. Ar. Syr. The sense will be, that the wickedness of Israel was punished by unfruitful seasons; or, that he was as a fruitful vine; but his prosperity corrupted his heart.

— *laid up*.—See *יָצַק*, Ps. xxi. 5. lxxxix. 19. Formerly, he was a fruitful vine. “He stored up dried grapes in an even, orderly, manner.” Tayl. Conc.

Syrus, *quæ fructus suos fecit*. Suspicio eum legisse *יָצַק* pro *יָצַק*. Bahrdt.

— *he made*.—One MS. has *הִשִּׁיב*; as V. 6. Ar.

“Israel was a yielding vine; his fruit was answerable to his vigour. According to the increase of his fruit, he increased in altars; like the beauty of his land, he made the beauty of his images.” The root *בִּק*, or *בִּק*, signifies properly to empty a vessel of its contents. Hence “*vastare*.” But a vine “emptying itself” must be a vine pouring forth its internal strength in abundance of fruit. All the ancient versions, except the Chaldee, agree in rendering the participle as expressive of luxuriance. Horsley.

2. — *is divided*.—In Pual; as Amos vii. 17. Zech. xiv. 1: between the true God and false ones.

— *He shall break down*.—“He himself shall rase their altars, shall destroy their pillars.” Dr. Wheeler. “God himself.” Horsley.

3. *For now*.—For they have rejected both Jehovah and legal government. There was anarchy in the kingdom of Israel for nine years, before Hoshea began to reign. See Usher’s and Blair’s Chronology.

“And as for a king, what shall he do unto us?”

Dr. Wheeler.

“To us,” or, “for us.” Secker. “This very moment shall they say, we have no king, because we feared not the Jehovah; and a king, what could he do for us!” Horsley.

For we fear not Jehovah :

And what shall a king do unto us ?

- 4 They spake *empty* words, when * they sware ?

And falsehood, when † they made a covenant :

And *now* judgment springeth up, as hemlock

In the furrows of the field.

- 5 Because of the calf of Bethaven

Shall the inhabitants of Samaria fear.

For his people *shall* grieve for him ;

And his sacrificers shall be pained for him ;

* Heb. in swearing,

† Heb. in making, &c.

4. — *empty words*.—This resembles the Latin phrase, *verba dare*. It should seem that they refused submission to Hoshea, contrary to their oath and covenant.

“Negotiate—swear false oaths—ratify a treaty.” Negotiate alliances with one power and another—make a treaty with the Assyrians—bind yourselves to it with an oath.—Break your oath, and make a new alliance with the Egyptian. In spite of all measures of crooked policy, all acquisitions of foreign aid and support, judgment is springing up. Horsley.

— *springeth up*.—In these times of confusion judgment has changed its nature, and has become destructive.

5. — *calf*.—So 6. Ar. Syr. One translation in Montfauçon's Hexapla has τὸν μόσχον; and Rabbi Tanchum in Pocock has עֵל, *calf*.

— *Bethaven*.—See ch. iv. 15.

— *inhabitants*.—The versions read שָׁכְנֵי.

— *shall grieve*.—I suppose that the original word is the participle Benoni, אֲבֵנִי.

— *sacrificers*.—The root signifies *incauit, atratus fuit*, in Hebrew, and *abscondit* in Chaldee; and accordingly the *sacrificuli* are supposed to be named from their ardent zeal, or their employment in burning incense, or from their dress, or from their recluse life. Selden observes, that the word is used always in the Targum for the hierophants of idolaters.

Hence the Roman word *Camillus*, i. e. “minister Flaminum, or ministra Flaminicarum.” Pacuvius has this address to Medea :

“O cœlitum Camilla, expectata advenis :
Salve, hospita.”

See Serv. *Æn.* XI. 543. Macr. *Sat.* III. viii. Boeth., *Hier.* p. I. L. III. i. 717, proves that ל and ר are often changed.

— *shall be pained*.—יִלֵּיל, which is Calmet's conjecture, or יִלֵּיל, *shall*

Even for his glory, because it is departed from him.

- 6 Moreover he himself shall be carried into Assyria,
As a present to king Jareb.
 Ephraim shall receive shame,
 And Israel shall be ashamed of his counsel.
- 7 *As for* Samaria, her king is cut off
 As the foam on the surface of the waters.
- 8 And the high places of Aven, the sin of Israel, shall be
 destroyed:
 The thorn and the thistle shall come up on their altars:

lament, which is Houbigant's, is required by the exigentia loci, though these readings are unsupported by external authority. "F. ידלו, sed non construitur cum על." Secker.

"Verily there shall be mourning over it, of its people and of its priests, who exulted over its glory." יללו, exulted. The future, even without the conversive ו, is often used for the preterite, according to Kimchi, as he is quoted by Buxtorf. Frequentissima est temporum enallage—præteriti pro futuro, et futuri pro præterito, tum per se et simpliciter in prophetis, tum propter præfixam litteram ו. Horsley.

6. —*shall be carried*.—Heb. portans erit *quis*; by a change of the points. See on Jonah iii. 7. It was the custom of the easterns, and also of the Romans, to carry away the gods of conquered countries. See Boch. p. I. L. II. c. xxxiv. p. 357.

—*Jareb*.—See on ch. v. 13. Or, as a learned friend suggests. יריב, *qui contendet*, a hostile king.

—*shame*.—F. בוש, ut Mic. vii. 10. Secker.

"Ephraim shall be overtaken in sound sleep, and Israel shall be disgraced by his own politics." I take the word בשה for the substantive שנה (heavy sleep), with the prefix. I know not how it can be regularly formed from the root בוש, to signify shame. Horsley.

7. —*As the foam*.—So Vulg. Chald. and Symmachus has επιζυμα. Many of her kings have rapidly passed away by assassination: and Hoshea shall soon be cut off by the king of Assyria. Mr. Woide proposes to point and render thus, "Samaria is cut off: [part. fem. Niphal] her king is as the foam on the surface of the waters." Perhaps we should read מלכך.

"Thy king, O Samaria, is cut off," &c.

8. —*Aven*.—The word signifies INIQUITY; and is used for Bethaven. Chald. has Bethel.

—*the sin*.—The cause of sin, Deut. ix. 21. 1 Kings xii. 30. Isa. xxxi. 7.

And they shall say to the mountains, Cover us ;
And to the hills, fall on us.

- 9 More than *in* the days of Gibeah hast thou sinned.
Israel stood *in array* there.

Did not the war overtake them in Gibeah?

- 10 I came against the sons of iniquity and chastised them.
And the † nations shall be gathered together against
them.

When they are chastised for their two iniquities.

† Heb. peoples.

— *And they shall say.*—This sublime description of fear and distress our Lord had in view, Luke xxiii. 30 ; which may be a reference, and not a quotation : however, *δ.* MS. A. have the same order of words which occurs in the evangelist. The parallelism makes the passages more beautiful than Rev. vi. 16 ; and Isaiah ii. 19, wants the animated dramatic form. That there is a reference to the caverns which abounded in the mountainous countries of Palestine, see Bishop Lowth on Isa. ii. 19.

9. *More than.* So many render. Thou hast been guilty of more atrocious crimes than that committed at Gibeah. Manger conjectures בניי *As in the days, &c.* See ch. ix. 9.

— *stood.*—Against the Benjamites, as justice required.

— *overtake.*—In a calamitous manner.

10. *I came.*—I read with Houbigant בארי *δ.* have ηλαθε, or ηλαθεν, MS. A. ed. Ald. and Bretinger. See also Arab. "This is the reading of MS. Copt." Mr. Woide. As I then chastised the idolaters, so will I now ; but by a foreign enemy. Mr. Dimock also proposes בארי, *I came* ; and עונות, *iniquities*, or the calves in Dan and Bethel.

— *iniquity.*—Many MSS. and some editions read עילה.

— *chastised.*—V. *δ.* Syr. Ar. agree in deriving the word from יסר, *to chastise* ; and justify reading באוסרים in Niphal. One MS. has באוסרים, *when I shall chastise them.* Or we may read ביסרים, "in castigare me eos." See Dent. iv. 36.

— *two iniquities.*—The calves in Dan and Bethel. Keri has עונות, and twelve MSS. or editions.

"It is in my desire, and I will chastise them ; and the peoples shall be gathered together against them, when they are tethered down to their two furrows." In the word באסרים, אסר is the infinitive mood of the root אסר in its proper sense of *finding, tying to, fastening to or upon*, or in some respect *confining, restraining*. The suffixed pronoun ס expresses the persons who are the objects of such binding, &c. ; and the noun following, under the prefix ל, must denote that to or upon which those persons are bound, &c.—

- 11 And Ephraim *shall be* a trained heifer, loving to tread out the corn;
 And I will cause her neck to pass under the yoke.
 Ephraim shall tread out the grain, Judah shall plough,
 Jacob shall break his clods.
- 12 Sow to yourselves in righteousness,
 Reap in the fruit of loving kindness:

It is supposed that the word עֲנָה, the plural of עָנָה, may render *furrows in a ploughed field*. The noun מְעָרָה, from the root עָנָה, certainly signifies *a furrow*. Hence it is concluded that the verb עָנָה may signify *to make a furrow*; and if this be admitted, the noun עָנָה or עֲנָה, may signify a furrow. If this be the true sense, I am inclined to think the being bound or confined to their two furrows may be a proverbial expression, describing the situation of a person fluctuating in his choice between two things, of which he must choose one. In like manner the situation of extreme difficulty to which the Israelites were reduced under their latter kings, without any human means of relief but in the choice of one of two alliances, that of Assyria and that of Egypt, may be represented under the image of an animal tethered by a short rope in such a manner that its utmost liberty of feeding is but the breadth of a single ridge between two furrows. Horsley.

11. — *loving*.—Houbigant remarks that the ם in אֲהַבְתִּי is superfluous. Of the paragogic ם see Præl. Heb. iii. p. 34. "That loveth. Because they were not muzzled, Deut. xxv. 4." Secker.

— *to pass*.—I read הֶעֱבַרְתִּי, by conjecture, and adopt Houbigant's conjecture of מִיָּב, *yoke*, for מִיָּב, *good*.

Suspicio genuinam lectionem esse

הֶעֱבַרְתִּי עַל עַל מִיָּב צִוְּרָה

"Transire faciam jugum super collum ejus formosum."

Bahrdt.

— *tread out the grain*.—I read יִדְרֹךְ, *calcabit*. See Jer. li. 3. The construction requires a verb which suits the two following, *arabit, occabit*.

The sense of the verse seems to be, that the descendants of Jacob should be employed in servile offices by their enemies.

"I delighted in treading out [grain]. Therefore I myself for good have crossed her neck.—I will make Ephraim carry me—Judah shall plough, Jacob shall harrow for himself." Horsley.

12.— *in the fruit*.—I read לִפְרִי with ὁ. Arab. See the following verse. "εἰς καρπὸν ἔσθης, לִפְרִי חַיִּים; et לִפְרִי forsān recte. Confer v. 13." Secker.

- Break up to yourselves the fallow-ground of knowledge :
 That ye may seek Jehovah,
 Till he come and rain righteousness upon you.
- 13 *But* ye have ploughed wickedness, ye have reaped *the punishment of iniquity* :
 Ye have eaten the fruit of falsehood.
 Because thou hast trusted in thy way, in the multitude
 of thy mighty men,
- 14 There shall arise a tumult among thy § people ;
 And all thy fortresses shall be destroyed,
 Like the destruction of Zalmunna by the hand of Jerub-
 baal.

§ Heb. peoples.

— *of knowledge*.—For רָעָה I read דָּעָה, with *ó*. Arab. From these alterations arises a most beautiful allegory. If ye sow goodness, ye shall reap the divine mercy ; if ye cultivate the knowledge of Jehovah, he shall pour on you the rain of righteous benignity. On the other hand ye have ploughed, &c.

13. — the punishment of *iniquity*.—So עָן, Lam. iv. 6 ; רָמָאָה, Isa. xl. 2. Lam. iii. 39. Zech. xiv. 19 ; and אָשָׁם, Hos. v. 15. Hab. i. 11. See Bishop Lowth on Isa. xl. 2. This particular metonymy of the cause for the effect was natural among the Jews, whose law abounded with temporal sanctions, which God often inflicted.

— *thy way*.—V. Syr. and four MSS. read בִּירְכִיךָ, *thy ways*. But *ó*. (MS. Al. and ed. Ald.) and Arab. and also Jerom and Cyril, read *in thy chariots*, בִּירְכִיךָ ; which suits the place remarkably well, and is one instance among many, how easily similar letters are confounded.

בִּירְכִיךָ, εὖ τοὺς ἀπαρτημένους σου, *ó*. Vat ; sed Al. ἀπαρτί, recte, בִּירְכִיךָ, quod melius. Vid. prol. ed. Grabe ; quæ docent τοὺς *ó*. בִּירְכִיךָ vertisse ἀπαρτία, ἀνομία, κακία. Secker.

MS. Copt. also reads ἀπαρτί. Mr. Woide.

14. *There shall arise*.—Five MSS. read וָקָם. But see Præl. Heb. xxviii. p. 373. Some think that קָם, and the like substitutions of *ם* for *ו* in the Arabic form, are corruptions of the Hebrew text introduced by scribes well versed in the Arabic language. See on Amos. ii. 7. Houbigant connects this line with the foregoing by a comma. So Syr.

— *Zalmunna*.—This is the reading of Grotius and Houbigant. Vulg. and *ó*. MS. Al. have Jerubbaal, a reading mentioned by Jerom. See the history of Gideon's or Jerubbaal's defeat of Zalmunna, Judges viii. It is referred to Ps. lxxxiii. 11. If we read "As Shalman destroyed Beth-Arbel," reference is made to a fact not elsewhere recorded ; possibly to

In the day of battle, the mother and || the children shall
be dashed in pieces.

- 15 Thus shall it be done unto you,
O house of Israel, because of your wickedness,
In a morning the king of Israel shall surely be cut off.

|| Heb. together with.

Shalmanezzer's laying waste a city of that name. "ארבאל, possibly Arbela in Mesopotamia; said to be so called from Arbelus, a king and god of Assyria. If such a deity was worshipped there, it might be called בית-ארבל." Dr. Forsayeth.

"As Shalman destroyed Betharbal." The sense of the passage is as clear as it could be if the history were known. The allusion is to a military exploit, well known, we may be sure, in Hosea's time, in which the conqueror spared neither sex nor age, and the Israelites are threatened with an equal calamity. Upon the subject of such emendations, as they are called, as have been proposed in this place, Pocock says, "By the same reason every one, for introducing any where such a meaning as pleased him best, might alter the words as he pleased, of which there would be no end, and it would be a matter of very ill consequence; we must fit our meaning to the words, and not the words to our meaning." Horsley.

15. — *shall it be done.*—Faciens crit quis; Heb. See on Jonah iii. 7.

— *house of Israel.*—So *ó. Arab.* See on Amos v. 6.

— *your wickedness.*—*ó. MS. Al. and ed. Ald.* read *απο προσωπου κακων ενωμων*. So Arab. a facie deformitatis vestre. Whence, I conclude, that מפני רשעכם, or רעוכם, is the true reading.

— *In a morning.*—V. has "Sicut mane." And three editions and ten MSS. have בשחר. Three other MSS. read so originally; and, perhaps, this is the reading of two more. The sense is the same. "As *in* a morning, &c.," i. e. Hoshea, king of Israel, shall be suddenly cut off by the Assyrians.

"As the morning is brought to nothing, to nothing shall the king of Israel be brought." The force of the word דמה, when it is used as here, to signify a total destruction, is very often what cannot be adequately expressed in any word, hardly in any two or three put together, of the English language. From its leading sense of assimilation, it may naturally signify, the making of a thing all alike, inside and out, from top to bottom: hence the obliterating of all features and distinctions; the resolution of any organized substance into the promiscuous mass of unformed, undistinguished atoms, of which it is composed; the not leaving of a vestige of a form behind; the reducing of a thing to its *ὅλη πρώτη*. We

CHAPTER XI.

- 1 WHEN Israel was a child, then I loved him;
And out of Egypt I called my son.
- 2 * When I called, † then they departed from me:
They sacrificed to Baalim, and they burned incense to
graven images.

* Heb. As.

† Heb. so.

express much the same sort of destruction, but with less force, and much less propriety, by the verb to *annihilate*. Horsley.

CHAP. XI. 1. — *And out of Egypt*.—In his youth, see ch. ii. 15. I showed my love to him by calling him out of Egypt. In the same manner God showed his love to his son Jesus; both preserving him in Egypt, and calling him thence. So that the same language is applicable to both events, Matt. ii. 15.

— *my son*.—For this reading we have Vulg. Syr. Aq. Symm. Theod. For לבני, *his sons*, ó. Arab. “But MS. Copt. reads *τον υιον μου*.” Mr. Woide.

— קראתי לבני. — ל is used, not only when giving a name is meant, as Gen. i. 10, which Chald. and some Rabbins understand here, supplying *him*; but when fetching is meant, as Gen. xxxi. 4; Πόρ. Secker.

Although the son here immediately meant is the natural Israel, called out of Egypt by Moses and Aaron, there can be no doubt, that an allusion was intended by the Holy Spirit, to the call of the infant Christ out of the same country. In reference to this event, the passage might be thus paraphrased: “God, in such sort, set his affection upon the Israelites, in the infancy of their nation, that so early as from their first settlement in Egypt, the arrangement was declared of the descent of the Messiah from Judah, and of the calling of that son from Egypt.” See Gen. xlix. 10. Numb. xxiii. 22. xxiv. 8, and Deut. xxxiii. 7. Horsley.

2. *When I called*.—I read with ó. Ar. Syr. and Houbigant, בקרי. This reading will not increase the number of letters, if we suppose the כ represented by a letter which resembles it, the preceding נ in the word לבני.

— *from me*.—I place the stop after בקרי, and begin the next branch of the sentence with חם. So ó. Arab. Houbigant. Syr. have, “so they departed from me, and sacrificed, &c.” “Professor Michaelis also divides the words in this manner. *Bibl. Orient.*” Mr. Woide.

— *graven images*.—The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver; nor

- 3 And I taught Ephraim to go,
Taking them up in mine arms :
And they knew not that I healed them.
- 4 With the cords of a man I drew them, with the bands
of love :
And I was unto them as one that raised the yoke on
their cheek :

was the molten image an image made of metal, or any other substance melted and shaped in a mould. In fact, the two are the same thing under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is very evident from the prophet Isaiah. This figure of wood was overlaid with plates, either of gold or silver, or sometimes, perhaps, of an inferior metal. And in this finished state it was called a graven image (i. e. a carved image), in reference to the inner solid figure of wood, and a molten (i. e. an overlaid or covered) image, in reference to the outer metalline case or covering. And sometimes both epithets are applied to it at once: "I will cut off the graven and molten image." Nahum i. 14. "What profiteth the graven and molten image." Hab. ii. 18. Horsley.

3. — *taught Ephraim to go.*—I read הִרְגִּילֵּנִי, with Houbigant. ὁ. Ar. Syr. Chald. suppose a verb in the first person: "I directed the feet of Ephraim." "Lege הִרְגִּילֵּנִי." Bahrdr.

— *Taking them.*—Vel legendum, אָקַח, vel sumendum קָח, pro præterito. Secker. V. Ezek. xvii. 5.

— *in mine arms.*—I read בִּרְעָרִי, *in mine arm*, or בִּרְעָרַי, *in mine arms*, with the versions and Houbigant. One edition has the former reading, and one MS. had it originally. And Abuwalid, and R. Tanchum, in Pocock, read *in mine arms*. "Quasi nutritius Ephraim portabam eos in brachiis meis," is the rendering of Vulg. and Acts xiii. 18; some copies read ἐτροφοφορησεν αὐτούς, *he bare them as a nurse*.

וִרְעָרִי, Codex Lillienthalii posterior. Dathius.

4. — *the cords of a man.*—The explanation in the Chald. is just and beautiful, "As beloved children are drawn, I drew them by the strength of love," "2 Sam. vii. 14. Yoke, Lev. xxvi. 13." Secker.

"But they would not know, that I preserved their health amid the grievous plagues of men." The plagues of Egypt which touched not the Israelites. The verb רָפָא is rendered in the lexicons *to heal*, and so it usually signifies. But it also signifies *to preserve health*, or, when God is the agent, *to give health*, as well as to restore it. I render בִּרְעָרִי *amidst grievous plagues*, and place the Soph-pasuk at אִיִּם. The version of the Seventy, rightly pointed, gives the same sense, καὶ οὐκ ἔπαυεν αὐτοὺς ἐν διαφόροις ἀνθρώπων. Horsley.

— *one that raised.*—Vulg. ὁ. Ar. Syr. Chald. read in the singular

And I inclined unto him, I bare with him.

5 He shall return to the land of Egypt :

And the Assyrian shall be his king :

Because they have refused to return *unto me*.

6 And the sword shall fall grievously on his cities ;

And it shall consume because of him ; and it shall devour
for their counsels.

number מרים. MS. three read במאים, originally. It is very probable that the words refer to the custom of raising the yoke forward, to cool the neck of the labouring beast. See Salamo Ben Melech in Bishop Lowth on Isa. i. 3. See also Pocock in loc. who quotes Columella, "Cum ventum ad versuram est, in priorem partem jugum propellat, et boves inhibeat ; ut colla eorum refrigerant, quæ celeriter conflagrant nisi assidue refrigerentur ; et ex eo tumor, ac deinde ulcera invadunt." "Pro מעל, f. מעל." Secker.

— *inclined*.—Or, *turned*. See Numb. xx. 17. 1 Sam. viii. 3. Symmachus in Jerom is rendered *Et declinavi*. See Montfaugon's Hex. But 6. Ar. read ראבית, and *I looked on him*.

— *I bare with him*.—6. Ar. read ארכל לו, or, ארכלו, ἀρκησονται αὐτῷ, taking לא, for which they read לו, from the next verse. I have the pleasure of finding this criticism confirmed by Bahrdr and Manger in loc., except that they read ארכל לו, *cibum præbebam ei*. See Isa. i. 13. Ps. ci. 5. So εὐποροφωροῦσεν αὐτοὺς, Acts xiii. 18 ; which is the common and best supported reading. "Professor Michaelis prefers the reading of ארכלו, which is confirmed by three MSS. Bibl. Orient." Mr. Woide. The translation would then be

"And I inclined unto him, I led him."

"And I spread provender before him." Horsley.

5. *He shall return*.—Agreeably to ch. vii. 16. viii. 13 ix. 3, 6, and v. 11. The negative particle in our version, and in Vulg. Syr. Chald. creates, what appears to me, an invincible difficulty.

We may translate, Shall he not return to Egypt ? Dr. Forsayeth.

— *to return unto me*.—To be converted. See Isa. vi. 10. Ezek. xiv. 6.

6. — *shall fall grievously*.—So we render חול, Jer. xxiii. 19. *Shall fall and rest on*, Kimchi in Pocock. *Vulnerabit*, Symm. Houbigant, from חלל.

— *because of him*.—See ברי in Noldius.

"And the sword shall weary itself in his cities, and consume his diviners, and devour because of their counsels." Diviners are called ברים, from the

- 7 And my people shall hang in doubt, because of their turning away from me:
And *though* they call on him together because of the yoke; he will not raise it.
- 8 How shall I give thee up, O Ephraim? *how* shall I deliver thee up, O Israel?
How shall I make thee as Admah? *how* shall I set thee as Zeboim?
Mine heart is changed within me:
At the same time my repentings are kindled.
- 9 I will not execute ‡ mine hot anger,
I will not turn to destroy Ephraim utterly;
For I am God, and not man;

‡ Heb. the heat of mine anger.

root בדר, because they affected a solitary, ascetic life. This sense of the word ברים, seems of all the most apposite to the context. The word is certainly capable of other senses, and has been differently taken, in this place; by different interpreters; among those, I mean, who adhere to the Hebrew text, as we now read it. The Seventy, and the Syriac, certainly represent a different reading: בריי, instead of ברי. *Και ησθενησεν ρομφαία εν ταις πολεσιν αυτου, και κατεπαυσεν εν ταις χειρσιν αυτου.* "The sword is weakened in his cities, and is become inactive in his hands." Horsley.

7. — *hang in doubt.*—They shall be *μετρωπιζομενοι*, in a state of anxious suspense, Luke xii. 29. See Deut. xxviii. 66.

— *turning away from me.*—So the Arab. MS. in Pocock. See on ch. viii. 18 "Till my returning." —

— *raise it.*—See v. 4. Syr. seems to read, "and *if* they call on God." *ועל אל יקראו. ואל על יקראו יחד*, "and God will be angry at their precious things."

"For they were called to a high degree—All of one mind; they would not be exalted." As the word רחמים, literally rendering bowels, is used figuratively for the feelings of compassion, with which, when vehement, the viscera are sensibly affected. I am persuaded, the word רחמי, here pays back what it borrows; and signifies *bowels*. Horsley.

8. — *Admah.*—See Gen. xiv. 8.

— *Mine heart.*—"My heart is turned upon me, by bowels yearn altogether." Horsley.

— *At the same time.*—*Συνεταπαχθη, ο.*

The Holy One in the midst of thee, and not a frequenter of cities.

10 They shall walk after Jehovah, *when* he shall roar as a lion :

When he shall roar, then shall *their* sons hasten from the west :

11 They shall hasten as a bird, from Egypt ;

9. — *and not a frequenter of cities.*—I inhabit my holy place, and do not, like men, appear in places of public concourse ; “ Et non qui ventito in urbem.” Heb. See this curious explanation in Præl. Heb. xix. 241. “ Professor Michaelis points the word differently, and compares it with the kindred Syriac word which denotes *ferus, immitis* ; and with the Arabic one which denotes *iratus*, and particularly *ira in Deo*. Bibl. Orient.” Mr. Woide. See בער, Cast. lex. I have sometimes thought that we should read בער, that is בוער, *burning*, or consuming all before me. See Mal. iv. 1.

Putat Vit. in Jes. x. 34. p. 297, legendum בער, ut hostis. Vide Is. xl. 10. Jer. xv. 8, vel forsàn recte בער in persona hostis, en ennemi. Conf. Exod. vi. 3 et Nold. in ב sign. 20. Or, a holy one is—not come in enmity. Secker.

10. *They shall walk.*—They shall refrain from idolatry, when he shall display his power in their behalf.

—*hasten.*—In Cast. lex. חרר is rendered *trepide accurrit, festinavit*. So :

“ Dum trepidant alæ, saltusque indagine cingunt.”

Virg. Æn. iv. 121.

See more in Pocock for the sense of *moving without fear* ; where 2 Kings iv. 13, is quoted. No doubt, many of the ten tribes returned from the west, from Egypt, and from Assyria, in consequence of Cyrus's decree. “ Trepidi accurrent. So Ch. Syr. understand it.” Secker.

“ After Jehovah they shall walk—Like a lion he shall roar—verily he himself shall roar ; and children shall hurry from the west.” It is to be observed that the roaring is mentioned twice. It will be consistent with the style of the prophets, to take this as two roarings, and to refer the hurrying of the children from the west to the first ; the hurrying from Egypt and Assyria to the second. The times of the two roarings are the first and second advent. The first brought children from the west ; the renewed preaching of the gospel, at the second, will bring home the Jews. And perhaps this second sounding of the gospel may be more remarkable even than the first, a roaring of Jehovah in person. Horsley.

11. *They shall hasten.*—“ They shall hurry like the sparrow from Egypt,

And as a dove, from the land of Assyria :

And I will place them in their houses, saith Jehovah.

- 12 Ephraim hath § compassed me about with falsehood ;
 And the house of Israel, and of Judah, with deceit :
But hereafter they shall come down a people of God,
 Even a faithful people of saints.

§ Or, beset.

and like the dove from Assyria ; and I will settle them in their own houses, saith Jehovah." כצפור, *like the sparrow*. As a particular species of bird (the dove) is connected with Assyria, a particular species also must be connected with Egypt. Therefore I take צפור in its specific, not its general sense. I render *the sparrow* and *the dove* ; because the Hebrew nouns, though in the singular number, certainly are to be taken here for the species, not for a single bird of each kind ; a flight of sparrows, and a flight of doves. The sparrow and the dove are both birds of very quick motion. Horsley.

12. — *compassed me about*.—See Ps. xxxii. 7. cix. 3. ch. vii. 2.

— *and of Judah*.—So ה. Ar. Syr. Judah cannot be praised at this period, as in the English version. See ch. v. 5, 12. vi. 4. xii. 2.

— *they shall come down*.—From Babylon. Vulg. reads ירד. Syr. reads ירד, or, ירד, and נאמן, "a holy and faithful people." If we read ירד and ער, we may render: "Hereafter they shall come down people of God," or, "a people of God shall come down."

ה. and Ar. lead us to read

עתה ידעם אל

ועם קרשים נאמר :

"But now will God know them,

And they shall be called a people of saints."

se. at their restoration to their own land.

"Professor Michaelis also reads עם, a people. Bibl. Orient." Mr. Woide.

"Ephraim hath compassed me about with treachery, and the house of Israel with deceit. But Judah shall yet obtain dominion with God, and shall be established with the Holy Ones." קדושים, "the Holy Ones," the Holy Trinity. By the use of this plural word the prophecy clearly points to the conversion of the Jewish people to the Christian faith. Even the Jewish expositors, R. Tanchum and Kimchi, understand this plural word in this place as signifying God : although the former disapproves not altogether the opinion of those who would understand it of "angels." Among Christian expositors, Lyra, Œcolampadius, Munster, Mercer, Vatablus, understand it as I do of the Persons of the Godhead. Horsley.

CHAPTER XII.

- 1 EPHRAIM feedeth on the wind, and followeth after the eastwind.
Every day he multiplieth falsehood and robbery.
And they have made a league with Assyria:
And oil is carried into Egypt.
- 2 Jehovah hath also a controversy with Judah;
And *he will set himself* to * visit Jacob according to his ways;
According to his doings will he recompense him.
- 3 In the womb he took his brother by the heel;
And by his strength he had the power of a prince with God:
- 4 Yea, he had the power of a prince with the angel:
And he prevailed by might; and he made supplication unto him:
In Bethel he found him, and there he spake with him.

* Heb. to visit upon.

CHAP. XII. 1. *Ephraim*.—He not only adopts empty counsels, but dangerous ones. See Job xv. 2, and the addition in *6*. Prov. ix. 12.

— *eastwind*.—Which was parching and noxious.

— *robbery*.—*6*. read רשע, and *vanity*.

2. — *According to his doings*.—Seven MSS. three editions, the versions, and Chald. read וְכַמַּעֲלָיו, *And according to his doings*, &c.

3. — *by the heel*.—The action denoted that he would *supplant* him in the right of primogeniture. See Gen. xxv. 26. xxvii. 36. “And in his adult vigour he had power with God.” Horsley.

4. — *the angel*.—Who represented the invisible Jehovah, John i. 18.

— *by might*.—Instead of בְּכֹחַ, *he wept*, of which we read nothing, Gen. xxxii. Houbigant conjectures that we should read בְּכֹחַ, i. e. בכוח.

“Even matched with the angel he had power, and was endued with strength. He had wept, and made supplication.” “Matched with the angel.” This I take to be the exact force of the Hebrew אֵל מִלֵּאךְ, *אל, προς τον αγγελον*. Horsley.

— *spake with him*.—עָנֵה. So. *6*. MS. A. Ar. Syr. Houbigant.

“With us.” עָנֵה. It is perhaps a question that has never been accu-

- 5 And Jehovah God of hosts, Jehovah is the *name appointed*
for a memorial of him.
- 6 Therefore turn thou unto thy God;
 Observe loving-kindness and judgment;
 And hope in thy God always.
- 7 He is a trafficker; in his hand *are* the balances of
 deceit;
 He loveth to oppress:
- 8 And Ephraim hath said, surely I am become rich;
 I have found myself substance.
 All his labours shall not be found *profitable* unto him,

rately discussed, in what cases the suffix ך may be taken as the pronoun of the third person sing. masc.; whether, when attached to any other words than the infinitives and third persons sing. future of verbs. If to any other words, whether to undeclinables. Horsley.

5. — *memorial*.—The name by which he is remembered and distinguished, Ex. iii. 15.

7. — *a trafficker*.—We may render the word, *a Canaanite*. See Susanna, v. 56.

“O thou seed of Canaan, and not of Judah.”

“Canaan the trafficker.” God says to the prophet, “Instead of turning to me, and keeping to works of charity and justice, he is a mere heathen buckster. Thou hast miscalled him Jacob. He is Canaan. Not Jacob the godly, the heir of the promise. Canaan the cheat, the son of the curse.” The Hebrew word כנען, is both a proper name and an appellative, rendering a merchant. And to preserve the ambiguity in my translation, I join the appellative and the proper name together. By giving the proper name without the appellative, or the appellative without the proper name, the whole spirit of the original would be lost to the English reader. All the ancient versions, except the Chaldee, give the proper name. Horsley.

8. — *found myself substance*.—Perhaps we should read דור, *Inventis* miser abstinet. Hor.

— *his labours*.—I read with 6. Ar. ייער: or ייע his labour; and לו, *unto him*; and I suppose a preposition to be understood before ען; which is a very common construction.

— *be found*.—He shall not possess, or enjoy, the fruit of them. “לא ימצא לי may mean, suffice me not. See Josh. xvii. 16.” Secker.

I translate לא ימצא לי, have not been sufficient for me. See Josh. xvii. 16; and render the latter part of the verse thus: Yet all I have acquired by my labours [see Ps. cxxviii. 2. Isa. xlv. 14] has not been sufficient for

For the iniquity wherewith he hath sinned.

- 9 And Jehovah thy God, who brought thee up out of the land of Egypt,
Will again make thee to dwell in tents, as in the days of old.
- 10 Yet have I spoken unto the prophets;
And I have multiplied vision;
And by the † prophets have I used similitudes.
- 11 Verily in Gilead *there is* iniquity;
Surely they are become vanity.

† Heb. hand of the prophets.

me, by reason of the iniquity wherewith I have sinned. I read מִדְּמִי, the *κ* being omitted, as Job xxxiii. 18. Ruth ii. 9, &c. Dr. Forsayeth.

To preserve the turn of the original, we should render, "found sufficient for him."

יִיִּר *sunt opes laboribus partæ, et invenire alteri aliquid est sufficere ad aliquid.* De isto usu verbi מָצָא, V. Jos. xvii. 16. Judg. xxi. 14. Num. xi. 22. Bahrdt. "Nevertheless Ephraim shall say, Although I became rich, I acquired to myself [only] sorrow; all my labours procured not for me what may expiate iniquity." Horsley.

9. — *who brought thee up.*—I supply הַמַּעֲלֶה with *ó*. Ar. Syr. Chald. See on ch. xiii. 4.

— *of old.*—Chald. and MS. Arab. in Pocock have קִדְמָה. And MS. 245, supposed to be written about A.D. 1290, has עִלָּם.

I will deprive you of your habitations, and will cause you in your captive state to inhabit tents, as ye formerly did in the desert. See Mic. iv. 10. If we read מִנְעֵךְ, the feast of tabernacles must be meant.

בְּיָמֵי מִנְעֵךְ, as in the days of the appointed time; alluding to the forty years; during which, on account of the frequent provocations of the children of Israel, God had determined that they should dwell in the wilderness, Numb. xiv. 34. Dr. Forsayeth.

10. — *similitudes.*—Comparisons, or parables; and typical representations. I have endeavoured to avert thy punishment, by sending a succession of prophets. Chald. reads אֲשֶׁלָּה, *I sent*.

11. *Verily in.*—Syr. has בְּגִלְעָד, and perhaps read עִם, "with Gilead." Chald. has אִם בְּגִלְעָד. Perhaps the preposition ב is understood in the text. אִם אִם f. אִם. Secker. "I have spoken [coming] upon the prophets, I have also multiplied vision; and by the ministry of the prophets, I have shown similitudes." Horsley.

In Gilgal they sacrifice oxen :
 Moreover their altars *are* as heaps
 In the furrows of the field.

- 12 And Jacob fled into the country of Syria ;
 And Israel served for a wife ;
 And for a wife he kept *sheep*,
 13 And by a prophet Jehovah brought up Israel out of
 Egypt,
 And by a prophet was he preserved.
 14 Ephraim hath provoked † most bitterly :
 Therefore his Lord will leave his blood upon him,
 And will recompense to him his reproach.

† Heb. with bitternesses.

— *oxen*.—In Gilgal the princes sacrifice. *ו*. They read שריים.

— *as heaps*.—As common as heaps of stones. See Isa. v. 2. Palestine was a stony country.

12. — *kept sheep*.—Houbigant suspects that the order is disturbed ; and observes the want of connection, about which he thinks all the commentators unsatisfactory. Pocock supposes the best connection to be, That Ephraim was much degenerated from his ancestors, who in a fugitive and low state relied on God's providence, and when slaves in Egypt willingly submitted themselves to Moses as God's minister. After the word *kept*, there may be an omission of some words. If we suppose that there followed a reference to Gen. xxxi. 3, that Jehovah appeared to Jacob in a vision, instances of the divine goodness in v. 12, 13, will be opposed to the ingratitude of Ephraim in v. 14 ; as v. 10, stands opposed to v. 11.

"Kept watch." שמר, excubias egit. In the office of a shepherd. Horsley.

14. — *leave his blood*.—Will not cleanse him from the guilt of blood shed by him.

— *his reproach*.—The reproach shown by him to his God.

"Therefore his murders shall be upon him—He shall be forsaken—and his master shall requite unto him all his blasphemies." His *master*, that is, his conqueror, who shall hold him in servitude, and be the instrument of God's just vengeance. Horsley.

CHAPTER XIII.

- 1 WHEN Ephraim spake trembling,
He exalted *himself* in Israel;
But when he offended in *the matter of* Baal, he died.
- 2 And now they * sin more and more,
And have made to themselves a molten image;
Of their silver by their skill *have they made* idols:
All of it *is* the work of *the* artificers:

* Heb. they add to sin.

CHAP XIII. 1. — *trembling*.—The original word may be a participle, רָרַח. See its sense in Chald. Syr. and Ar. in Cast. lex. expressive of fear and its effects: tremuit, exterruit, imbecillus fuit, impeditus lingua fuit.

“Vox faucibus hæsit.” Virg.

Compare Isa. lxvi. 2. When Ephraim spake humbly, and trembling at my word. *ô* may have read כִּדְרָא, “according to the law,” which makes a good sense. See Houbigant.

— *He exalted himself*.—We may read נָשָׂא, he *was* a prince. The *yod* may have been formerly supplied by a point. This reading will answer exactly to Syr. See also Chald.

— *he died*.—He was consigned to destruction from his enemies. “When Ephraim spake, there was dread: he was exalted in Israel. But he offended in Baal, and died.” Horsley.

2. — *Of their silver*.—*ô*. MS. Pachom. and ed. Ald. read *εκ χρυσίου και του αργυρου*: and one MS. and two ed. add נִמְצָאָה.

— *by their skill*.—Reading בְּחִכְלֵהֶם. Another good reading is, כְּחִכְלֵהֶם “according to the similitude.” See V. *ô*. Ar. Syr. Chald. and the many MSS. and editions which read כ for ב.

“And have made to themselves a molten image of their silver;
According to the similitude of idols; all of it the work of the artificer.”

כְּחִכְלֵהֶם Recte: licet תְּבִנָּה exemplar denotet. Secker.

“In their great wisdom.” So I render כְּחִכְלֵהֶם. Pro sua scilicet sapientia” Observe, that the reading בְּחִכְלֵהֶם, instead of כְּחִכְלֵהֶם, is confirmed by a great number of the old editions, by thirty-one MSS. of Kennicott’s collation, and by eighty-five in all of De Rossi’s. Horsley.

— *All of it*.—בָּלֵם, *all of them*, is the reading of four MSS. and of two more originally. There is still better authority of MSS. for reading בָּלֵם. But after כֻּלָּהּ we may understand דְּבָרָה.

They say concerning them,
Let the men who sacrifice kiss the calves.

- 3 Therefore shall they be as the morning cloud;
And as the early dew *which* passeth away:
As chaff driven by a whirlwind from the threshing-floor;
And as smoke from the chimney.
- 4 But I *am* Jehovah thy God,
Who brought thee up out of the land of Egypt:

— concerning them.—לָהֶם, f. ex præced. לֹה et seq. הֵם. Seeker.

— the men who sacrifice.—See Isa. xxix. 19.

אֲבִירֵי אִם, the poor among men. See also Mic. v. 5.

— kiss.—See 1 Kings xix. 18. Thus Cicero describes a statue of Hercules as having “*ricium ejus ac mentum paulo attritius, quod in precibus et gratulationibus non solum adorare, verum etiam osculari, solebant.*” In Verr. Act. ii. L. iv. Sec. 43. The margin seems better.

“The sacrificers of men.” Seeker.

“And now they repeat [their] sin: and, in their great wisdom, they have made to themselves molten images of their silver; idols, the workmanship of artificers. Their finishing is, that they say, ‘let the sacrificers of men kiss the calves.’” This verse briefly describes the progress of idolatry among the ten tribes, from the time of the introduction of the worship of the Syrian Baal in the reign of Ahab, which may be reckoned its commencement. From this time they were daily multiplying their idols, and adopting all the abominations of the heathen rites. The earlier worship of Jeroboam’s calves was the least part of their guilt, for it was not properly idolatry, it was a schismatical worship of the true God, under disallowed emblems, and by a usurping priesthood. But, at length, superstition made such a progress among them, that human sacrifices were made an essential rite in the worship of the calves; and this was the finishing stroke, the last stage of their impiety, that they said, “Let the sacrificers of men kiss the calves.” Let them consider themselves as the most acceptable worshippers, who approach the image with human blood. “Kiss the calves,” i. e. worship the calves. Among the ancient idolaters, to kiss the idol was an act of the most solemn adoration. Horsley.

3. — from the chimney.—*Ἀπο καπνοδοχης*. Theod.

“Ut calidis fumus ab ignibus
Vanescit.” Sen. Troad. Act. ii.

4. — Who brought thee. Here again, as ch. xii. 9. *ó*. Ar. Syr. Chald. supply a verb; and, it is very remarkable, that two MSS. have הֶעֱלָה, *qui ascendere feci te*; as the word is written, Deut. xx. 1. Ps. lxxxi. 10.

And thou hast known no God but me ;
And *there is* no Saviour besides me.

5 I knew thee in the desert,

In the land of great drought.

6 In their pasture they have been filled :

They have been filled, and their heart hath been exalted :

Therefore have they forgotten me.

— *known*.—Experienced the power and goodness of no other God.

— *but me*.—See בלתי, Isa. x. 4.

There is a remarkable addition in *6*. as in Prov. ix. 12, 18, and other places. They read to this effect:—

ואנכי יהוה אלהיך
נטה שמים ובורא ארץ.
ידי עשו כל צבא השמים
ולא הראיתך אותם ללכת אחריהם :
ואנכי מעלהך מארץ מצרים וגו'

“ But I *am* Jehovah thy God,

Who stretched out the heavens and created the earth :

My hands have made all the host of the heavens :

And I showed them not unto thee that thou shouldest walk after them.

And I brought thee up out of the land of Egypt,” &c.

The omission in the Hebrew text may have arisen from the carelessness of transcribers, who passed from one ואנכי to the other.

5. — *knew thee*.—“ The versions, except the Vulgate, and Chald. read ריעריך, *fed thee*. Professor Michaelis. Bibl. Orient.” Mr. Woide.

“ Sustained thee.” ירעריך, i. e. literally, *I knew thee*, i. e. I acknowledged thee as my peculiar people by my watchful care of thee ; I was attentive to thee, protecting thee in all dangers, and supplying all thy wants. Horsley.

— *great drought*.—In Arab. لااب is *sitivit*: whence *Libya*. See لااب and لوب, Cast. lex.

6. *In their pasture*.—I propose reading במרעיהם, and suppose the *vau* removed from the beginning of the sentence, and joined to the verb, as Gen. xxii. 4. Numb. xxx. 8. Jer. xxiii. 39. Syr. and Chald. may read ישבעו שבע, *When I fed them*. Or, we may read with *6*. MS. A. שבעו שבע, *Saturati sunt saturando*. “ Εἰς πλησμονην, *6*. quasi legissent, לשבע. Sequitur.” Secker.

“ In their pasture they have been satisfied to the full, and their heart hath been exalted.”

“ In the land of parching thirst, as in their own pastures : and they were fed to the full. Fed to the full, and their heart was lifted high ;—

- 7 And I will be unto them as a lion;
As a leopard in the way will I observe *them*;
8 I will meet them as a bear bereaved *of her whelps* :
And I will rend the caul of their heart :
And there will I devour them as a lioness.
A beast of the field shall tear them.

for that very reason they forgot me." "*Parching thirst*, חלאיבור, The root לאב occurs nowhere in the Bible, nor any of its derivatives except this noun; nor this noun, except in this place. I take the noun to be plural, and the correct orthography to be חלאיבור. If the root לאב signify to be thirsty, this noun, with the initial heemantic ה, must be from the Hiphil of the verb, and must signify *causes of thirst*; and a land of such causes must be a land which, from the nature of the soil and other circumstances, affording no water, produces excruciating thirst in animals. The plural number is used only to give intensity to the signification, which I have endeavoured to express by the epithet *parching*. Horsley.

7. — *observe*.—Fix the eye on them, to take the surest occasion of seizing them. "Insidunt pardi condensa arborum, occultatique earum ramis in prætereuntia desiliunt." Plin. apud Boch. p. 788. Or, "in the way to Assyria. As σ . Ar. Syr., which rendering gives a force to שם, v. 8.

"By the way side I will lie upon the watch." על דרך, *close by the way*, not *in* or *upon it*.—אשר, the first person singular, future kal, of the verb שר, *insidiabor*. Horsley.

8. — *bereaved*.—A circumstance which adds a particular degree of fierceness.

"Citius me tigris abactis
Fœtibus, orbatique velint audire leones."

Stat. See Boch. 813.

They never venture to fire upon a young bear when the mother is near; for, if the cub drop, she becomes enraged to a degree little short of madness; and if she get sight of the enemy, will only quit her revenge with her life. Cook's Voyage, 1784, V. iii. p. 307.

— *heart*.—The seat of the blood, with which wild beasts love to glut themselves. Boch. 740.

— *A beast*.—Syr. Ar. prefix *And*. And σ . ed. Ald. agree with Ar. and have Καὶ θηρία. So nine MSS. and one ed. have דומים.

"The wild beast shall tear them limb from limb." The margin of our English Bible gives *beast of the field* as a more literal translation of the Hebrew דומי חיה. But I think *wild beast* renders the idea of the original more adequately. For *the beast of the field*, i. e. of the open country, is so called as distinguished from the tame domesticated, that lives in enclosures

9 I have destroyed thee, O Israel; for who † *will* help thee?

10 Where is thy king? in what place?

† Heb. for who is in thine help.

and stalls, and associates in towns and houses with man. The distinction of the savage character is better expressed by the epithet *wild*, than by the substantive of *the field*. תִּבְקַעַם, *cleave them*, or *rip them*. The verb expresses a violent distraction and severing of united parts in any manner; and it is to be differently rendered, with regard to the particular agent and patient. When the agent is a wild beast, and the patient the beast's prey, it must be tearing *limb from limb*; *tearing* by itself is inadequate. Horsley.

9. *I have destroyed thee*.—Syr. reads שִׁחַתְתִּיךָ: and for כִּי בִי, this version reads כִּי. ה. and Ar. also read כִּי. One MS. omits כִּי. Houbigant highly approves of the reading in Syr. “Michaelis also reads כִּי בִי.” Mr. Woide. “Reading for כִּי בִי only כִּי, as ה. Syr. it would be, Thou art destroyed [one hath destroyed thee], O Israel; who shall help thee; for so ב, Ps. cxviii. 7. 1 Chron. xv. 26. Deut. xxxiii. 26 Or changing the points it may be, thou hast destroyed thyself. See Isa. xiv. 20. Ezek. xxviii. 17. Or, שִׁחַתְתִּיךָ. Comp. vi. 1.” Secker. “שִׁחַתְתִּיךָ est infinitivus nominascens. Perditio tua adest, O Israel.” Bahrdt.

— *will help thee*.—Here we may suppose the Arabism, which makes *in auxiliante* equivalent to *auxilians*. See Pol. Syn. Judg. xviii. 1. Robertson's Clavis, Ex. xviii. 4, and Nahum iii. 9.

“It is thy destruction, O Israel, that upon me [alone it lies] to help thee.” The proper name *Israel* is evidently a vocative, and is to be taken apart by itself. The four other words form a sentence, with the verb substantive understood. The three words כִּי בִי בְשִׁיךָ, with an ellipsis, which must be supplied, make a clause which stands as the nominative case before the verb substantive understood; and שִׁחַתְתִּיךָ is a noun substantive, with an affix, which stands as a second nominative after the verb substantive understood. The supply of the ellipsis in the nominative clause is obvious and easy, and the order of construction of the complete sentence will be this: כִּי בִי [הִיא כֹל אֲשֶׁר] בְּשִׁיךָ [הִיא] שִׁחַתְתִּיךָ יִשְׂרָאֵל. “That in me is [every thing which is], for thy help [is], thy destruction, O Israel.” Horsley.

10. *Where*.—Read אֵיךָ with V. ה. Ar. Syr. Chald. Houbigant, one MS. and perhaps another. See Kennicott's Diss. on 1 Chron. xi. p. 514. “Professor Michaelis also adopts this reading.” Mr. Woide. “Rather: where is thy king now to save thee? See אֵיךָ אֲפִיךָ, Judg. ix. 38. Isa. xix. 12. Job xvii. 15, where now?” Secker.

That he may save thee in all thy cities.

And *where* are thy judges, to whom thou saidst,

Give me a king and princes?

11 I gave thee a king in mine anger;

And I will take *him* away in my wrath.

12 The iniquity of Ephraim is treasured up, his sin is laid up in store.

13 The pains of a travailing woman shall come upon him:

And this is an unwise son;

For now he would not *else* have tarried in *the place of* the breaking forth of children.

14 Yet I will redeem them from the grave, I will deliver them from death.

O death, where is thine overthrow?

— to whom.—Here may be a reference to what passed on the appointment of king Hoshea, after some years of anarchy.

11. — a king.—Hoshea, 2 Kings xvii. 1.

12. *The iniquity*.—Or we may render, “The iniquity of Ephraim is bound up *in my treasures*, his sin is hidden *in my stores*.” Bound up, hid, or laid up in some safe or secret place; that, when occasion shall require, they may be produced. Pocock: who refers to Deut. xxxii. 34, 35. Job. xiv. 17; on which latter place see Schultens.

13. — And *this*.—Eight MSS. read *וזה*.

— For now.—Instead of *עַתָּה*, a time, V. Syr. read *עַתָּה*, now: which is also the reading of *6. ed. Ald. and MS. Pachom.* *διότι νυν ου μη*. The son begotten increases the pangs of the mother; and prolongs his own birth, as it were unwisely. The prophet compares Ephraim to a travailing woman whose pangs are great and protracted. “*משבר*” is something relating to birth, probably the os uteri, 2 Kings xix. 3. Now he shall not. *6. Syr. Vulg.* *עַתָּה עַתָּה* scarce signifies long. It may be, It is time he should not stay.” Secker. “*Fractio liberorum est locus e quo erumpunt infantes: i. e. matris.*” Bahrdt. “He is of the thoughtless race, for it is the critical moment, when he ought not to stand still;—the children are in the aperture.” Horsley.

14. Yet I will redeem.—However, I will at length be their God, and they shall triumph over death and destruction. I will fulfil my promise to their forefathers.

— where.—We should read twice *איה*, where, for *איה*, I will be. So *6. Ar. Syr. Aquila.* 1 Cor. xv. 55. Heubigant See Kennicott, quoted v. 10.

— overthrow.—Very many MSS. and some editions read *דברך*; and

O grave, where is thy destruction ?

Repenting is hidden from mine eyes.

15 Though he was fruitful among *his* brethren,

There shall come an eastwind, a † mighty wind shall
come up from the desert ;

And his spring shall become dry,

And his fountain shall be § dried up.

† Heb. a wind of Jehovah.

§ Or, exhausted.

דבר in Hebrew is to *destroy*, to *subdue*, and דבאר in Arab. is exitium, mors, as Vulg. See Cast. lex. The word in ὁ. is *האד*, which reading Ar. confirms by rendering *punishment*, from עקב. Syr. has *victory* : from *זכא* : which is equivalent to the Hebrew דבר. Houbigant supposes that St. Paul [or, perhaps some ancient Greek translator used by him] may have read דרבנך, *thy sting*, for דברך. The reader will observe that the idea of *sting* does not occur in Chald. where we find the general terms of *killing* and *destroying*. Mr. Dimock also thinks that we should read דרבנך for דברך.

— *thy destruction*.—The destruction inflicted by thee. Here Syr. has *stimulus*, from עקב, and Ar. *spina*, see Cast. lex. שך, and Vulg. *morsus* : but how they read קטבך, the true notion of which, according to Cast. lex., is *excisio*, *confractio tua*, I cannot conjecture. Perhaps they transposed the clauses. *νικος*, or *νικη*, *victory*, is a general idea implied in קטב.

St. Paul naturally applies to the resurrection what the prophet says of future natural happiness.

“From the power of hell I will redeem them.. From death I will reclaim them. Death! I will be thy pestilence. Hell! I will be thy burning plague.” In this passage death and hell are personified very remarkably. And the two persons are threatened each with an incurable disease, causing speedy death to be inflicted by God the Saviour. Horsley.

— *Repenting*.—Change of purpose ; my veracity being concerned.

15. — *was fruitful*.—One MS. reads *פירא* : and the true reading may have been *פירה*. The word *אפרים* is derived from *פירה*, to be *fruitful*. The versions either read *פירר*, *separated* ; or, as Pocock thinks, gave *פירא* the sense of the Arab. *פרי*, *secuit*. Because Ephraim set up a different worship, there shall come, &c. But the former reading makes the passage much more beautiful.

— *There shall come*.—“ ὁ. legebant, “ביא ר”, *επαξει Κύριος*,” Secker.

— *And his spring*—V. ὁ. Ar. Syr. render :

“And shall dry up his spring,
And shall exhaust his fountain.”

As to him, the treasure of all *his* || pleasant vessels shall be spoiled :

16 Samaria shall be made desolate ; for she hath rebelled against her God.

They shall fall by the sword ; their infants shall be dashed in pieces ; and their women with child shall be ripped up.

CHAPTER XIV.

- 1 TURN, O Israel, unto Jehovah thy God ;
For thou hast fallen by thine iniquity.
- 2 Take with you words,
And turn unto Jehovah,
Say unto him all *of you* :
Pardon iniquity : let us receive good :
That we may render the fruit of our lips.

‡ Heb. Vessels of desire.

Seventeen MSS. and one edition read רִיבֹשׁ, which may be pointed in Hiphil, as may also וְחִרְבָּהּ.

— *him*.—Ephraim.

— *his pleasant vessels*.—*ó*. Ar. supply the pronoun, and read וְחִרְבָּהּ, *of his desire*. “Cum in oriente rarissimæ essent aquæ vivæ et scaturientes, fons aquarum poetis erat imago summæ felicitatis et abundantiae rerum optimarum,” Bahrdt.

“Nay in truth he is run wild among savage beasts. The east wind shall come. Jehovah is raising up the blast from the wilderness ; and he shall dry up his fountain, and lay dry his spring shall he. He shall plunder the storehouse of all goodly vessels.” Horsley.

CHAP. XIV. 1. — *iniquity*.—Ten MSS. and two editions read בְּעִוְיָךְ, as *ó*.

2. — *Say*.—Five editions and many MSS. read with V. Syr. וְאָמַרְוּ.

— *all of you*.—This is Houbigant’s way of pointing the sentence.

— *let us receive*.—Houbigant reads נִקַּח. See Chald.

— *the fruit of our lips*.—The phrase, as it stands, is not Hebrew ; because פְּרִי, *the calves*, should be in *statu constructo*. Jos. Mede, p. 282,

- 3 Assyria will not save us :
 We will not ride on horses :
 And we will no more say, *Ye are our Gods*,
 To the work of our hands.
 For * from thee the fatherless obtaineth mercy.
- 4 I will heal their turning away *from me*, I will love them
 freely :
 For mine anger is turned away from him.
- 5 I will be as the dew to Israel :
 He shall blossom as the lily :

* Or, by,

and Le Clerc on Heb. xiii. 15, read *בְּפִרְיָנוּ*, *fruit from our lips*. *ô*. Ar. read *the fruit of our lips*, and Syr. *the fruit of your lips*, as if they omitted *us*. See Heb. xiii. 15.

“Bullocks, our own lips.” Lips are here put for praises and thanksgivings uttered by the lips. This kind of metonymy, which puts the cause or instrument for the effect, is very frequent with the sacred writers. By calling devotions bullocks, the phraseology shows that this form of supplication is prepared for those times when animal sacrifices will be abolished, and prayer and thanksgiving will be the only offering. Horsley.

3. — *We will not ride*.—Three editions and many MSS. read *וְעָל*, *and upon*, with Syr. The kings of the Israelites were forbidden to multiply horses, Deut. xvii. 16. See Isa. xxxi. 1.

— *from thee*.—So Noldius. *A te auctore*,

— *the fatherless*.—Such might the Israelites be justly called in their captivity.

4. *I will heal*.—From these words to the end of v. 8, Jehovah graciously answers the prayer of his people, supposed to be addressed to him during their captivity. And the dramatic turn, from v. 1, to the close of the chapter, is very beautiful.

— *turning away*.—V. *ô*. read plurally *their turnings away*, *מִשְׁבָּרָם*. This was done by the captivity. The Jews have not been idolaters since. “Michaelis reads *מִשְׁבָּרָם*, *fracturam eorum*.” Mr. Woide. “I will restore their conversion. I will love them gratuitously; for mine anger is departed from me.” I take conversion as a collective noun, for converts; like captivity, for the captives, and dispersion; for the dispersed. The converted nation God promises to restore to his favour, and to a situation of prosperity and splendour. Horsley.

And he shall strike his roots as Lebanon.

- 6 His suckers shall spread,
And his glory shall be as the olive-tree,
And his smell as Lebanon.
- 7 They that *will* sit under his shadow shall return :
They shall revive *as* corn:
They shall break out as a vine,
The † scent of which *shall be* as the wine of Lebanon.
- 8 What hath † Ephraim to do any more with idols?

† Heb. memorial.

† Heb. Ephraim, what hath he to do.

5. — *strike*.—δ. βαλει. See also Ar. Syr. and Cast. lex. Houbigant ingeniously conjectures יר, and *he shall extend*. The sense is, He shall be as firmly rooted as a mountain. Sub *ipsis radicibus montium consedit*. Sal. B. Cat. Sec. 57.

“ Mare montis ad ejus
Radices frangit fluctus.”

Lucretius, of Etna, vi. 695.

6. — *shall spread*.—“ His suckers shall spread farther and farther.” יכלו, *shall go on*. I think the image is the increasing vegetation of the forest by the branches of the parent tree reaching quite down to the ground, where, resting upon the moist soil, each strikes a new root, or more than one, and each root sends up a new tree. Horsley.

— *as Lebanon*.—Though cedars have a fragrant smell, I prefer reading בלבנה, *as frankincense*, with Chald.

7. — *as corn*.—Perhaps כרן, which, when committed to the ground, seems to die. δ. have ζησονται και μεθυσθησονται σιτη, which may be considered as a double rendering; one translator having read יריר, and another ירו. This latter reading suggests כרן for כרן: “they shall be watered as a garden.” The exigence of the place seems to require a comparison. One MS. adds חרירש. “They shall live on corn and choice wine.”

— *wine of Lebanon*.—Il seroit difficile de trouver ailleurs du vin plus excellent que celui qu'on nous presenta; ce qui nous fit juger, que la reputation des vins du Liban, dont il est parlé dans un Prophete est, très bien fondé. La Roque Itiner. Syr. & Liban. p. 18. Quoted by Manger loc. “They shall return. Sitting under his shadow, they shall abound in corn. They shall germinate like the vine, [and] be famous as the wine of Lebanon.” Horsley.

8. *What hath Ephraim*.—I read יר, *ei*, for י, *mihi*, with δ, Arab. “לי,

I have heard *him* ; and I have seen him as a flourishing fir-tree.

From me *is* thy fruit found.

9 Who is wise, that he may understand these things?

And prudent, that he may know them?

For the ways of Jehovah *are* right,

And the just will walk in them :

אמר, ה. לו, recte." Secker. "Lege לו, ה. At Jon. et Syrus אמר sup-
plent. 'Ephraim dicet: quid mihi, &c.'" Bahrdt.

"Ephraim! what have I to do any more with idols?" An exultation of Jehovah over idols. Ephraim! Even he is returned to me. I have no more contest to carry on with idols. They are completely overthrown. My sole Godhead is confessed. Horsley.

— *I have heard him.*—We may better read the Hebrew thus: ענינו אשרנו. "I have heard him, I have seen him," &c. as ה. MS. A. For he punctuation see Syr. Chald.

— *I have answered him.* And I will make him flourish like a green fir-tree. From me thy fruit is supplied." I take the word ראשרני, as the first person fut. sing. Kal of the verb אשר, to prosper, or to make prosperous, as it is taken in all the ancient versions. Houbigant observes, that the verb in Arabic is specifically applied to the prosperous growth of trees. The Vulgate seems to have taken the verb in this sense here—"et dirigam eum ego ut abietem virentem"—dirigam—I will lead him up straight and tall. Horsley.

9. — *wise.*—"Wise—intelligent—shall comprehend." The three words חכם, בין, and ידע, are so nearly allied in signification, that they are often used promiscuously one for the other, especially the two first. Each, however, has its own strict sense different from the strict sense of either of the other. The root חכם, speaks of wisdom merely as a power in the mind. To be endowed with the power or powers of wisdom. בין speaks of that power in action, actually exercised in observing and noticing the differences of things, and passing a judgment of distinction between them. This wisdom energizing, we call in our language, understanding or intelligence; in the popular not in the metaphysical sense of the word intelligence. Lastly ידע, although it speaks of knowledge of any sort, and by whatever means acquired; and has many senses which belong not to the English word to know, for it renders the Latin *noscere*, and all its compounds; yet strictly it is to know that knowledge which is acquired by בין. Horsley.

— *and the just.*—"For straight and even are the ways of Jehovah, and in them shall the justified proceed, but revolvers shall stumble." קים is properly a forensic word, and signifies a person found not guilty, acquitted, and justified upon a trial. Hence, in a theological sense, it is a

But transgressors shall fall in them.

person found innocent in the sight of God. The plural צדיקים, except where the matter of the discourse is relative to mere secular transactions, signifies "the justified," those that are justified by faith in the Redeemer coming, or to come, and clothed with his righteousness. פשעים expresses a degree and enormity of disobedience far beyond any thing contained in the notion of *transgressors*, *prevaricators*, or any other denomination of guilt, by which the word is rendered in our English Bible. It denotes rebels in the highest sense of the word. Such as rise in opposition to the authority of a sovereign by right, because he is by right a sovereign. And in a religious sense such as wilfully with premeditation disobey God from the hatred of his authority. חטא is a fault committed through inadvertence. עון is iniquity resulting from a perverse, wayward disposition. מרד or מרה, generally rendered rebellion, is rather *provocation*, wilful disobedience, in particular instances, either of doing something forbidden, or neglecting something commanded; and this often repeated; but proceeding rather from a reluctance of obedience, with respect to some particular command, than a general settled aversion to what is good. But נשא is beyond all these. It is bold avowed rebellion or revolt, disowning the authority of the sovereign, and having for its end the overthrow of his sovereignty. Horsley.

—*fall in them.*—They shall stumble and fall in the midst of that light, those directions or commandments, which ought to have guided them.

The five last lines are spoken in the prophet's own person; and form an apt conclusion to his prophecies.

THE BOOK OF MICAH.

CHAPTER I.

- 1 THE Word of Jehovah which came to Micah the Morasthite, in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah : which * came unto him in a vision concerning Samaria and Jerusalem,
- 2 Hear, O ye † people, all of ‡ you :
Hearken, O land, and all § that are therein.

* Heb. he saw.

† Heb. peoples.

‡ Heb. them.

§ Heb. and her fulness.

CHAP. I. 1. — *Micah*.—Of the kingdom of Judah, as he only makes mention of kings who reigned over that country. I suppose that he prophesied further on in the reign of Hezekiah, than Hosea did; though ch. v. 5 was written before the captivity of the ten tribes, which happened in the sixth year of Hezekiah. It is plain, from ch. i. 1, 5, 9, 12, 13, that he was sent both to Israel and to Judah. Like Amos and Hosea, he reproves and threatens a corrupt people with great spirit and energy. See ch. ii. 1, 2, 3, 8, 9, 10. iii. 2, 3, 4. vi. 10—16. vii. 2, 3, 4.; and, like Hosea, he inveighs against the princes and prophets with the highest indignation. See ch. iii. 5—7, 9—12, vii. 3. And the reader will observe, that these similar topics are treated of by each prophet, with remarkable variety and copiousness of expression.

Some of his prophecies are distinct and illustrious ones, as ch. ii. 12, 13. iii. 12. iv. 1—4, 10. v. 2, 3, 4. vi. 13. vii. 8, 9, 10.

We may justly admire the beauty and elegance of his manner: ii. 12, 13. iv. 1, 2, 3, and particularly the two first lines of v. 4.

His animation: i. 5. 1. 3, 4. ii. 7. 10. 1. 1. iv. 9.

His strength of expression: i. 6, 8. ii. 3. 1, 3, 4. iii. 2, 3, 12. vii. 1, 2, 4. 1. 1, 19. 1. 2.

His pathos: i. 16. ii. 4.

His sublimity: i. 2, 3, 4. iii. 6, 12. iv. 12. 1. 3, 13. v. 8. vi. 1, 9—16. vii. 16, 17.

—*Morasthite*.—See v. 14, 15. Maresha is placed in Judah, Josh. xv. 44. 2 Chron. xi. 8.

—*which came*.—Which was delivered to him in a vision. Dr. Wheeler.

2. — *land*.—Of the Hebrews.

And let the Lord Jehovah be witness against you;
Even the Lord from his || holy temple.

3 For, behold, Jehovah will go forth from his place;
 And he will come down, and will tread on the high
 places of the earth.

4 And the mountains shall be * molten under him;
 And the valleys shall cleave asunder;
 As wax before the fire,
 As waters poured down a † steep place.

5 For the transgression of Jacob *is* all this;
 And for the sin of the house of Israel.

What *is* the transgression of Jacob? *is it not that of*
Samaria?

And what are the high places of Judah? *are they not*
those of Jerusalem?

|| Heb. the temple of his holiness.

* Or, dissolve.

† Heb. a descent.

— *the Lord*.—Two MSS. omit the former ארני, and four MSS. read
 אלה instead of it. For the second ארני twenty-six MSS. read ירדה.

— *witness*.—Let him bear testimony against you, and forewarn you of
 your danger, by me his prophet. See Ps. i. 7.

— *temple*.—Where he manifests his glory.

3. — *from his place*.—He will elsewhere display his glorious majesty,
 by punishing the guilty.

— *high places*.—See this line Amos. iv. 13.

4. — *be molten*.—All nature shall confess his presence. See Amos
 ix. 5.

— *As wax*.—This image often occurs in the classics.

“Quasi igni

Cera super calido tabescens multa liquescat.” Lucr. vi. 512.

5. — *sin*.—Twenty-three MSS. and three editions read יבֹחַשָּׁת, *and for*
the sin; as δ. Ar. Chald.

— *What*.—See on Jonah i. 8. Noldius also proposes to translate
Where.

— *Samaria*.—See Hos. viii. 5.

— *high places*.—see 2 Kings xvi. 4. The two chief cities are infected
 with idolatry. “בִּמְצֹא. Sic Vulg. sed ἀμαρτία, δ. Syr. Ch. Legerunt חַמָּשָׁת
 recte.” Secker. This is the reading of one MS. and of another in
 the margin; and, from the turn of the sentence, appears to be the true
 reading:

- 6 Therefore will I make Samaria an ‡ heap of the field,
 a § place for the plantings of a vineyard:
 And I will pour down her stones into the valley, and I
 will discover her foundations.
- 7 And all her graven images shall be beaten to pieces;
 And all her hires of *idolatry* shall be burned in the fire;
 And all her idols will I || destroy.
 For from the hire of an harlot hath she gathered *her*
treasures;
 And to the hire of an harlot shall they return.
- 8 For this will I wail and howl;
 I will go spoiled and naked;
 I will make a wailing like the * foxes;

‡ Heb. for an heap. § Heb. for a place. || Heb. make a desolation: * Or, jackals.

“ And what is the sin of Judah? *is it not that of Jerusalem?* ”

But that there were high places near Jerusalem, see 1 Kings xi. 7.

6. — *vineyard*.—Samaria was situated on a hill, the right soil for a vineyard.

7. — *from the hire*.—Her idols and sacred ornaments sometimes arose from the rewards of harlots, appropriated for that purpose; and they shall return to the spiritual harlot, Nineveh. See Deut. xxiii. 18. Spencer, p. 564. Or, She imputed her wealth to her spiritual harlotry; and her conquerors shall distribute it as the reward of harlots in the literal sense.

8. — *I will go*.—Many MSS. and one edition read אֵלֶכָה.

— *spoiled*.—Many MSS. and three editions read שָׁלָל, which may literally be rendered *a spoil*. “Barefooted.” Dr. Wheeler.

— *naked*.—That is, without an upper garment. His dress would be neglected, like that of eastern mourners.

— *foxes*.—The desert is the habitation of דָּוָדָא, Mal. i. 3. The word may signify “a kind of wild beast like a dog, between a dog and a fox, or a wolf and a fox; which the Arabians call, from the noise which they make, Ebn Awi, [filius Eheu] and our English travellers, jackals; which, abiding in the fields and waste places, make in the night a lamentable howling noise.” Pocock in loc. See also Shaw’s Travels, 4to. 174, 5 and Bochart, l. iii. c. xii, who quotes Busbequius, as saying, “Narrant mihi esse ululatum bestiarum quas Turcæ *Ciacales* vocant, ut Persæ *Scigal*,” and an Arabic writer, as comparing “ululatum *fili* Awi infantis vagitui.” I suppose that the word in this sense comes from דָּוָדָא, *iterare*; and, when it

And mourning, like the daughters of the ostrich.

9 For her wound is grievous :

For it is come to Judah,

It hath reached to the gate of my people, *even* to
Jerusalem.

10 In Gath tell it not.

Weep ye not with *loud* weeping.

In Beth-Ophrah roll thyself in the dust.

signifies *the whale*, or *serpent kind*, that it is derived from the same root in the signification of *duplicare*, *complicare*.

— *ostrich*.—So Aquila and Symmachus. Bochart says, “Nota in struthione fœminam appellari יערה vel. בור יערה; quasi clamorosa dices, vel filiam clamoris. Clamosum enim est animal.” Hier. l. i. c. ix. p. 65. “It is affirmed by travellers of good credit, that ostriches make a fearful, screeching, lamentable noise.” Pocock in loc. “During the lonesome part of the night, they often make a very doleful and hideous noise. I have often heard them groan, as if they were in the greatest agonies; an action beautifully alluded to by the prophet Micah.” Shaw, 4to. p. 456. See Job xxx. 28, 29.

9. — *her wound*.—The versions and Chald. read מכרה. Six MSS. and one ed. read מכרה, and one MS. omits the ך.

— *It hath reached*.—The versions and Chald. lead us to read נקעה. Or thus:

“The stroke *hath* reached to the gate.” &c.

If we read בא, we have this rendering :

“For the stroke is come to Judah;
To the gate of my people, to Jerusalem.”

— *Jerusalem*.—This city will soon be distressed by the Edomites, Philistines, and Assyrians, 2 Chron. xxviii. 16—21.

10. — *tell it not*.—From 2 Sam. i. 20.

— *Beth-Ophrah*.—Ophrah is mentioned, Josh. xviii. 23, as in the tribe of Benjamin. Houbigant prefers הופרה.

— *roll thyself*.—Seven MSS. read הרפליש, and three read so originally, agreeably to Keri in Vanderhooght. ישבתי, *O inhabitress*, may be understood. Or we may read הרפליש, *roll yourselves*, with V. Syr. 6. Ar.

— *in the dust*.—Here the word עפר, *pulvis*, alludes to the etymology of Beth-Ophrah, which signifies *domus pulveris*.

“Ah! nimis ex vero tunc tibi nomen erit.”

Ovid. See Præl. Hebr. xv. 138. n. 1.

11 Pass on, thou inhabitress of Saphir, naked *and in* confusion.

The inhabitants of Zanan went not forth to wailing.

O Beth-Ezel, he shall receive of you *the reward of* his station *against* you.

“Επωνυμῶ δε καρτὰ Πολυνεικῇ λεγῶ.”

Æsch. Septem in Theb. 664. Eurip. Phœn. 1500.

That this reference to the meaning of names was natural among the Hebrews, see on Hosea i. 4. It also served to imprint prophecies on the memory of those to whom they were delivered.

The paronomasia, a figure likely to strike a rude people, often occurs in the Hebrew writers. See Boch. Geogr. III. i. 148. Bishop Lowth on Isa. v. 7.

This particular way of expressing grief is often mentioned in the classics.

“Αυλῆς ἐν χορτοῖσι κυλινδόμενος κατὰ κοπρὸν.”

Il. xxiv. 64.

“Canitiem immundo deformat pulvere.”

Virg. of Mezentius.

“Pulvere canitiem genitor, vultusque seniles,
Fœdat humi fusos.”

Ov. Met. viii. 528.

The old versions vary. Perhaps there were originally three places mentioned here, and three paronomasias. Secker.

בִּנְיָ I imagine is corrupt, and that here was the name of some place. Dr. Forsayeth.

11. —*Saphir*.—Houbigant says that Eusebius places this city, the name of which signifies *fair* or *elegant*, in the tribe of Judah between Eleutheropolis and Ascalon.

—*naked*.—See on Hosea ii. 3. Observe the opposition to the meaning of Saphir. For לָכֶם, *vobis*, in this line Houbigant reads לְךָ, *tibi*, with Syr. “Naked to thy shame.” Dr. Wheeler.

—*Zanan*.—In the tribe of Judah, Josh. xv. 37. There was no burial of her dead with solemn mourning, out of the precincts of her city; but she was besieged, and put to the sword.

—*Beth-Ezel*.—Near Jerusalem, Zech. xiv. 5.

—*station*.—The *standing*, or encamping [1 Sam. xvii. 3] of an army against a city: and hence the effect of such encampment, or the plunder arising from it. Chald. seems to read חֲמִדָּתוֹ:

“O Beth-Ezel, he shall receive from you his pleasant portion.”

- 12 Surely the inhabitress of Maroth is sick unto death.
Surely evil hath come down from Jehovah unto the gate
of Jerusalem.
- 13 Bind the chariot to the swift beast,
O inhabitress of Lachish.
She *was* the beginning of sin to the daughter of Zion :
For in thee were found the transgressions of Israel ;
- 14 Therefore shalt thou give presents to Moresheth-Gath.
The habitations of Achzib † *shall* deceive the kings of
Israel.
- 15 Moreover I will bring an heir unto thee, O inhabitress
of Mareshah :
He shall reach to Adullam, the border of Israel.

† Heb. *shall be* a lie to.

Thus we shall have an allusion to the name of the city ; as *אצל* signifies *reponere*.

12. — *Maroth*.—A city of like name is placed in the tribe of Judah, Josh. xv. 59.

— *unto death*.—For *למוֹת*, *unto good*, Houbigant reads *למוֹת*, *unto death*, from 2 Kings xx. 1. *למר*, *unto bitterness*, or *bitterly*, will furnish a paronomasia.

Observe *אֶרָא* and *אָמַן*, v. 11 : and in the following verse, *לְכִישׁ* and *רָכַשׁ*.

13. *Bind the chariot*.—We may read *הַרְמָה מְרַכְבָּה* : The inhabitress of Lachish hath bound the chariot, &c.

— *Lachish*.—In the tribe of Judah, Josh. xv. 39. Sennacherib possessed himself of it, 2 Kings xviii. 14.

— *the transgressions*.—The idols of Israel were first adopted by Lachish. Houbigant reads *אָתָּה*, *thou*, for *הִיא*, *she*, in the foregoing line : but if any alteration is necessary, which may well be doubted, *בָּהּ*, *in her*, for *בְּךָ*, *in thee*, would be a more easy one in the following line.

14. — *presents to Moresheth-Gath*.—To Moresheth of Gath, to the Philistines of that country, for safety and protection.

— *Achzib*.—This name is derived from *כֹּזֵב*, *to lie*. Perhaps we should read *בֵּית אֲכִזִּיב*. Beth-Achzib shall be a liar, &c. ; shall repeatedly frustrate the expectations of her kings, and become an easy prey to the invader.

— *the king*.—Perhaps *לְמֶלֶךְ*, to the king. *Yod* follows.

15. — *Mareshah*.—The word is derived from *יָרַשׁ*, *to inherit*.

— *the border*.—For *בְּבוֹר*, *the glory*, I read with Chald. *גְּבוּל*, *the border*.

- 16 Make thee bald, and cut off thine hair, for thy delicate children :
 Enlarge thy baldness as the eagle :
 For they are gone into captivity from thee.

CHAPTER II.

- 1 WOE unto them who devise iniquity,
 And who work evil on their beds :
 When the morning is light they practise it,
 Because it is in the power of their hand.
- 2 And they covet fields, and possess them by violence ;
 houses, and take them away :
 And they oppress a man and his * house ; a great man,
 and his heritage.

* Or, family.

Adullam was a fenced city in Judah, 2 Chron. xi. 7. Eusebius places it twelve miles from Eleutheropolis to the eastward : which answers to the situation in De Lisle's posthumous map, where it is placed about midway between Eleutheropolis and Jerusalem.

16. *Make thee bald.*—"O inhabitress of Mareshah," may be understood. For the custom, see on Amos viii. 10.

— *as the eagle.*—When he sheds his plumage, Ps. ciii. 5. *Aves calvescere dicuntur cum deplumes sunt.* Boch. Hieroz. p. 14. There is also a species of eagle, called the bald eagle, from the whiteness of its head.

CHAP. II. 1. — *work evil.*—In their imagination.

— *in the power.*—Houbigant refers to Prov. iii. 27. אל, *power*, is written more fully לאל. See לאל in Noldius.

2. — *houses.*—Eight MSS. read בריח : which is elegant, and agreeable to the Hebrew manner.

— *a great man.*—So שׂ sometimes signifies. Many MSS. and four editions read שׂ. So V. 6. (MS. A. and ed. Ald.) and Arab. The omission of the *vau* in both clauses better suits the usual turn of the sentence in Hebrew poetry.

- 3 Therefore thus saith Jehovah :
Behold against this family do I devise evil,
From which ye shall not remove your necks :
Neither shall ye go haughtily :
For it *shall be* an evil time.
- 4 In that day shall a proverb be † taken up against you ;
And a grievous lamentation shall be made :
Saying : “ We are utterly laid waste :
He hath changed the portion of my people :
How hath he departed from me,
To bring again *him that* divided our fields ! ”
- 5 Surely there shall not ‡ remain unto thee
One that stretcheth out a line by lot.
- 6 In the congregation of Jehovah prophesy not,
O ye that prophesy :
They shall not prophesy unto these :

† Heb. shall *one* take up.

‡ Heb. be.

3. — *family*.—See on Amos iii. 1.— *haughtily*.—Heb. *in altitudine*. It shall be an inextricable yoke ; and one that shall bow you down.4. — *a proverb*.—See Præl. Heb. iv. p. 45, and the same author on Isa. xiv. 4.— *And a grievous*.—Et lamentando lamentum conficietur : supposing נדה the infinitive mood and נדה the Niphal of נדה, *fuit*. The נדה here answers to קרה Amos v. 1.— *changed*.—The original word is rendered *removed*, Ps. xlv. 2. And נאך in Arab. signifies *commoveri, agitari, conturbari*. Cast lex. Another reading is, נד, *is measured*, or, *he hath measured*. See 6. Ar. Syr.— *from me*.—Literally, to me: the pronoun being redundant. A mourner of Israel speaks.— *To bring again*.—The Assyrians had ravaged Israel and Judah before their final destruction. See 2 Kings xv. 29, xviii. 13.אשר, *who*, is to be supplied with Vulg. before דלוק, *divided*.5. *Surely*.—Ye shall be wholly removed from your possessions.6. — *O ye that prophesy*.—I understand אשר, *who*, before ישעיהו : and for the construction refer the reader to such passages as ch. iii. 3. Amos v. 7, 10, 12 : where a verb in the third person plural, with אשר understood, is used vocatively. Μη σταλαζετέ σταλαζοντες, Aquila. But the word may be a various reading of the foregoing or following verb. See on Hos. iv. 18.

“ Drop no longer your instruction.”

“ Let them that instruct instruct no longer such as these.”

Dr. Wheeler.

- For he shall not remove from himself reproaches.*
- 7 Doth the house of Israel say,
 “Is the spirit of Jehovah straitened?
 “Are these his doings?”
 Are not my words good
 With him who walketh uprightly?
- 8 But of old my people hath risen up as an enemy.
 Ye strip the mantle § off the garment,
 From those who pass by securely, the captives of war.
- 9 The women of my people ye cast out from || their
 delightful habitation:

§ Heb. from off.

|| Heb. the habitation of her delights.

— *he shall not remove.*—The true prophet will subject himself to public disgrace by exercising his office. “Very obscure. None of the ancients make the addition which our translators do; but understand the second word as a noun or participle.” Secker.

7. — *say.*—Four MSS. read דאמר. See V. Chald. And δ. Ar. read דאמר, which is equivalent.

— *straitened.*—Confined to a few, such as Micah.

— *his doings.*—So dishonourable to his attributes, and to his people.

— *Are not.*—Jehovah answers, Do not my words administer good to the righteous, who pay attention to the chosen prophets sent by me?

— *my words.*—δ. Ar. read *his words*.

— *walketh uprightly.*—Pocock says that the literal rendering is, “with him that is upright walking.” See Ps. xv. 2. Prov. xi. 13. Eighteen MSS. and one edition read דלך, which may be gerundive, *eundo*. Perhaps, “with him that walketh in uprightness.” See Isa. lvii. 2 and v. 11.

8. — *of old.*—See Isa. xxx. 33. δ. render by εμπροσθεν. For the truth of the assertion, see Hos. x. 9. xi. 2.

— *an enemy.*—Against me their God.

— *off the garment.*—This enmity ye show by acts of cruelty and robbery. Noldius renders כמיל, *a, desuper*; but without any other example. Perhaps we should read כמקל. Houbigant justly observes that אדרה is the word which elsewhere occurs for the upper garment.

— *the captives.*—One MS. reads שבי, *the captivity*. Houbigant conjectures שבוי. δ. give a good general sense, συντριμμον πολέμου. Breaking your truce with them, by thus spoiling them.

9. “נשי, αρχοντες. δ. נשיא.” Secker.

— *ye cast out.*—By your sins ye cause them to go into captivity.

- From * their children ye take away my glory for ever.
- 10 Arise ye and depart; for this *is* not *your* resting-place:
Because it is polluted, it shall be destroyed; and the
destruction *shall be* great.
- 11 If a man, walking *in* the spirit of falsehood and of lies,
Prophecy unto thee for wine and for strong drink;
He shall be the prophet of this people.
- 12 I will surely gather, O Jacob, all of thee:
I will surely assemble the residue of Israel.
I will put † them together as sheep of Bozrah,
As a flock in the midst of their fold:
They shall make a tumult from *the multitude of* men.
- 13 He that forceth a passage is come up before them:
They have forced a passage, and have passed through the
gate, and are gone forth by it;
And their king passeth before them, even Jehovah at the
head of them.

* Heb. her.

† Heb. him.

— *my glory*.—The glory which I had bestowed on them by becoming their God, by placing them in a pleasant land, and by protecting and blessing them when they adhered to me, Ps. xc. 16. Ezek. xvi. 14. The pronouns seem to agree with נַשׁ distributively: “from the delightful habitation of each: from the children of each.”

10. — *this*.—We may understand אֶרֶץ before this pronoun, and before מְנוּחָה. A more exact representation of the Hebrew is, “For this *land* is not the place of *your* rest.”

11. — *and of lies*.—I read with Syr. שֶׁקֶר וְכַזָּב, and with Houbigant דְּמָרָה וְרִשְׁתָּה, as many MSS. insert the *Yod*. This reading is favoured by 6. Ar. Syr.

13. *He that forceth a passage*.—“He that breaketh way,” according to our idiom. The preparer and leader of the journey.

— *the gate*.—Of the conquering city, where the Israelites were to be in captivity.

— *Jehovah*.—He conducted them in effect.

The connection may be this: “Ye shall depart from your land; and it shall be defiled and desolate, v. 10. This is not the language of your false prophets; or the way to be received as a prophet among you, v. 11. However, a true prophet may foretel your prosperous state after your punishment, v. 12, 13. See ch. iii. 12. iv. 1.

CHAPTER III.

- 1 I ALSO said:
Hear, I pray you, O ye heads of Jacob,
And ye leaders of the house of Israel.
Is it not for you to know judgment?
- 2 Ye who hate good and love evil:
Who pluck their skin from off them,
And their flesh from off their bones:
- 3 Who also have eaten the flesh of my people,
And have flayed their skin from off them,
And have broken their bones:
And have divided *them* asunder as flesh in the pot;
And as meat * within the caldron.

* Heb. in the midst of.

I much suspect, that we should understand the twelfth and thirteenth verses as spoken by the false prophet. In the following verse Micah gives notice that he speaks in his own person; and then, in contradiction to the vain promises of the false prophet, denounces vengeance on the Jews in general for their cruel oppression of the poor, and on the false prophets for their lies. Dr. Forsayeth.

There are strange mixtures in Micah, as well as in Hosea and others, of promises with complaints and threatenings. Some will say they were added afterwards. Some interpret v. 12 as the words of the false prophet, p. 11; and some think 12, 13, a threatening that God will shut them up to be besieged and led captive. But Jer. xxxi. 10, which is very like v. 12, is a promise. See also here iv. 6. And so is Isa. lii. 12, which is like the end of v. 13. Indeed, the latter part of v. 12 is obscure, and for פָּרַץ, the breaker, פָּרַק would be the deliverer. Christ broke down the partition wall. Pocock. Or פָּרַץ is the increaser, Isa. ix. 7. xi. 1. Comp. ch. iv. 10. Secker.

CHAP. III. 2. — *them*.—Jacob, or Israel, as Hos. x. 1, 2. Or, my people; from the following verse.

3. — *have eaten—have flayed—have broken—have divided*.—These verbs may be rendered in the present tense. See Amos v. 10. ch. iv. 12.

— *divided*.—I read וּפְרָסוּ.

— *as flesh*.—Instead of בָּשָׂר, read with 6. Ar. Chald. Houbigant and Bishop Lowth on Isa. iii. 15, בָּשָׂר.

- 4 Then shall they cry unto Jehovah,
But he will not hear them :
He will even hide his face from them at that time ;
According as they have been evil *in* their doings.
- 5 Thus saith Jehovah
Unto the prophets who cause my people to err ;
Who bite with their teeth, and cry, Peace ;
But *as for him* that putteth not into their mouths,
They will prepare war against him.
- 6 Wherefore *there shall be* night unto you, so † that ye
shall have no vision :
And *there shall be* darkness unto you, so that ‡ ye shall
have no divination.
And the sun shall go down upon the prophets,
And the day shall be § dark upon them.
- 7 Then shall the seers be ashamed, and the diviners con-
founded ;
Yea, they shall cover the || month, *even* all of them :
For God will not answer.
- 8 But I truly am filled *with* power ;
With the Spirit of Jehovah, and *with* judgment, and
might ;
To declare unto Jacob his transgression, and unto Israel
his sin.
- 9 Hear this, I pray you, ye Heads of the house of Jacob,
And ye leaders of the house of Israel :

† Heb. from a vision. ‡ Heb. from divining. § Or, black, or, gloomy.
|| Heb. the upper lip.

5. — *bite with their teeth*.—Put into their mouth : as the opposition shows. Famine is expressed by cleanness of teeth, Amos iv. 6.

— *and cry, Peace*.—And proclaim peace. The versions and Chald.

— *prepare*.—Properly *sanctify*, or, prepare for a holy purpose, Exod. xix. 10, 11. Hence, to prepare in general, to appoint, to set apart.

7. — *cover the mouth*.—With part of the long eastern vesture. This action was a sign of being put to silence ; of disgrace and dejection, Lev. xiii. 45. Exod. xxiv. 17, 22.

8. — *With the spirit*.—For the form of expression, see Ex. i. 7.

- Ye who abhor judgment,
 And pervert all *that is* right:
- 10 Who build up Sion by blood, and Jerusalem by iniquity.
- 11 The Heads thereof judge for reward;
 And the priests thereof teach for hire;
 And the prophets thereof divine for silver:
 And yet they lean on Jehovah,
 Saying:
 Is not Jehovah in the midst of us?
 Evil shall not come upon us.
- 12 Therefore because of you Sion shall be ploughed *as*
 a field;
 And Jerusalem shall become heaps;
 And the mountain of the * temple † as high places of a
 forest.

CHAPTER IV.

- 1 BUT it shall come to pass, in the * latter days,
 That the mountain of the † temple of Jehovah shall be

* Heb. house. † Heb. for. * Heb. end of days. † Heb. house.

10. *Who build up.*—Raise magnificent palaces. See the opposition, v. 12. The verb may be in the infinitive mood absolute. See Bishop Lowth on Isa. xxi. 5. The versions seem to read בני in the plural, *building up*; and twelve MSS. have בניה.

11. — *for hire.*—Beyond what the law of Moses prescribes.

12. — *heaps.*—In the parallel place, Jer. xxvi. 18, we find עיים; which is the reading of three MSS. now, and was originally that of three more. It is also found in the Bab. Talmud. One MS. has לעיים. For עיים, see Præl. Heb. iii. p. 37.

— *high places.*—As hills in a forest. One MS. reads לבהרות, *for cattle of the forest*. See ch. v. 8.

CHAP. IV. 1. *But it shall come to pass.*—These four verses contain a prophecy which was to be fulfilled by the coming of the Messiah, when the Gentiles were to be admitted into covenant with God, and the apostles were to preach the gospel, beginning at Jerusalem, Luke xxiv. 47. Acts ii.

Established on the top of the mountains,
And it shall be exalted above the hills:
And the † people shall flow unto it.

† Heb. peoples.

14, &c.; when Christ was to be the spiritual Judge and King of many people, was to convince many nations of their errors and vices, and was to found a religion which had the strongest tendency to promote peace.

Bishop Lowth, on Isa. ii. 2, thinks that Micah took this passage from Isaiah. It is true that he has improved it, after the manner of imitators. Or, the Spirit may have inspired both prophets with this prediction; or, both may have copied some common original, the words of a prophet well known at that time. It will be useful to compare the parallel places, as they now stand.

ISAIAH II.

MICAH IV.

2. והיה באחרית הימים
נכון יהיה הר בית יהוה
בראש ההרים
ונשא מנבעות
ונהרו אליו כל הגוים :
3. והלכו גוים רבים ואמרו
לכו ונעלה אל הר יהוה
אל בית אלהי יעקב
ויורנו מדרכיו ונלכה בארחתיו
כי מציון תצא תורה
ודבר יהוה מירושלם :
4. ושפט בין הגוים
והוכיח לעמים רבים
ונכתו חרבותם לאתים
והניתותיהם למומרות
לא ישא גוי אל גוי חרב
ולא ילמדו עוד מלחמה :

1. והיה באחרית הימים
יהיה הר בית יהוה
נכון בראש ההרים
ונשא הוא מנבעות
ונהרו עליו עמים :
2. והלכו גוים רבים ואמרו
לכו ונעלה אל הר יהוה
ואל בית אלהי יעקב
ויורנו מדרכיו ונלכה בארחתיו
כי מציון תצא תורה
ודבר יהוה מירושלם :
3. ושפט בין עמים רבים
והוכיח לגוים עצמם עד רחוק
ונכתו חרבתיהם לאתים
והניתותיהם למומרות
לא ישאו גוי אל גוי חרב
ולא ילמדו עוד מלחמה :

—*shall be established.*—Two MSS. read as the words are placed in Isaiah, נכון יהיה. Sion shall be raised above the mountains in true eminence; shall be placed, as it were, on their top.

—*it shall be exalted.*—הוא is wanting in three MSS; and in Isaiah the margin of one MS. has it.

—*the people.*—Five MSS. and Syr. supply כל ; and one MS. has כל הגוים.

- 2 And many nations shall go, and shall say ;
 Come, and let us go up unto the mountain of Jehovah,
 And unto the § temple of the God of Jacob :
 That he may teach us of his ways, and that we may walk
 in his paths.
 For from Sion shall go forth a law,
 And the word of Jehovah from Jerusalem.
- 3 And he shall judge between many || people,
 And he shall convince strong nations * afar off :
 And they shall beat their swords into plough-shares,
 And their spears into pruning-hooks,
 Nation shall not lift up sword against nation,
 Neither shall they any longer learn war.
- 4 But they shall sit every man under his vine,
 And under his fig-tree : and none shall make *them* afraid.
 For the mouth of Jehovah *God* of hosts hath spoken *it*.

§ Heb. house.

|| Heb. peoples.

* Heb. to afar.

— *shall flow unto it*.—Eleven MSS. and one ed. read אלי; and another MS. read thus originally.

2 — *nations*.—Two MSS. and Talm. Bab. have עמים.

— *And unto the temple*.—Two MSS. read אל בית. But in Isaiah sixteen MSS. and two editions read ואל; MS. 3 read so originally; MS. 130 perhaps reads so; and MS. 150 reads so now, agreeably to א. Ar. Syr. Vulg. But Chald. wants the conjunction, and has only לבית. See Bishop Lowth.

— *in his paths*.—In both prophets together, three MSS. and three editions read the Hebrew word with the regular plural termination מן.

3. — *many people*.—Two MSS. want רבים.

— *afar off*.—This, as Bishop Lowth observes, is added in Isaiah by Syr.

— *their swords*.—Twenty MSS. and two editions read חרבותיהם; and two MSS. read חרבותם.

— *And their spears*.—Twenty-one MSS. and two editions read חניתיהם. See the reverse of this beautiful and classical image, Joel. iii. 10 and the quotations in Bishop Lowth, Isa. ii. 2.

— *lift up*.—Four MSS. read ישא.

— *learn*.—Seven MSS. read ילמדו.

4. *But they shall sit*.—See, on this elegant and beautiful addition to Isaiah, Bishop Lowth on Isa. ii. 2.

- 5 Although all the † people walk
Every one in the name of his God :
Yet let us walk in the name of Jehovah
Our God, for ever and ever.
- 6 In that day, saith Jehovah,
I will gather her that ‡ halteth, and her that is driven
out will I assemble :
And her whom I have afflicted.
- 7 And I will make her that § halted || a residue,
And her that was removed afar off, * a strong nation :
And Jehovah shall reign over them in mount Sion,
From henceforth even for ever.
- 8 And thou, O tower of Eder,
O fortress of the daughter of Sion, thy time shall come :

† Heb. peoples. ‡ Or, that is disabled. § Or, that was disabled,
|| Heb. for a residue. * Heb. for a strong nation.

5. — *in the name*.—Or profession of Jehovah, who has such mercies in store for us.

6. — *that halteth*.—Zeph. iii. 19 is a parallel place. See also צלע, Ps. xxxv. 15, xxxviii. 18. The word צלע signifies in Arabic, *inclinavit, propendit, declinavit*; and one of its derivatives, *curvus et claudus a natura, in latus propendens*. See Golius. The ideas of suffering, of weakness, of being broken or subdued, are given by the old versions.

Though I have broken the power of my people, removed them into captivity afar off, and afflicted them; yet will I restore them to their country, I will send them the Messiah, and will be always their King.

7. — *a residue*.—A part of them shall be preserved; in whom the future designs of my providence shall be accomplished.

הוֹרִיחוּהָא. Eadem voce reddunt ס. Syr. Ch. qua הוֹרִיחוּהָא, v. 6: quæ igitur forte hic legenda est, cum verbum הוֹרִיחוּהָא in cod. Heb. alibi non occurrat.—Quæ laboraverat, V. f. הוֹרִיחוּהָא. Secker.

— *for ever*.—This will be fulfilled at the future restoration of the Jews.

8. — *Eder*.—A tower in or near Bethlehem, Gen. xxxv. 21. Or, as some, a tower near the sheep-gate, in Jerusalem, Neh. iii. 1, 32. The word signifies a *flock*.

— *O fortress*.—See mention of Ophel, Neh. iii. 26, 27. xi. 21. 2 Chron. xxvii. 3. xxxiii. 14. Isa. xxxii. 14.

— *of the daughter of Sion*.—Possibly, belonging to the tribe of Judah.

— *thy time*.—I read with Syr. עֵינְךָ for עֵינֶיךָ.

- And the former dominion shall return,
Even the kingdom, to the daughter of Jerusalem.
- 9 And now why dost thou cry out † loudly?
Is there no king in thee?
 Hath thy counsellor perished?
 For pangs have seized thee, as a woman in travail.
- 10 Be in pangs, and bring forth, O daughter of Sion, as a
 woman in travail:
 For now thou shalt go forth from the city, and shalt
 dwell in the field:
 And thou shalt go *even* unto Babylon; there shalt thou
 be rescued:
 There shall Jehovah redeem thee from the hand of thine
 enemies.
- 11 And now many nations are gathered against thee:
 Who say, Let her be defiled; and let our eye see *its*
desire on Sion.

† Heb. crying out.

Syr. *legerunt* עָרַךְ. Confer vii. 12. Secker.

— *dominion*.—On the return from Babylon. Or, on the coming of the Messiah, and the future grand restoration, if Bethlehem be spoken of.

This verse seems to say, that to the family of David, denoted first by the place from whence it sprang, then, by the place where it settled, the former dominion should come and arrive, the kingdom *to* [or *of*, for so Syr. Chald.] the daughter of Sion. This agrees well with what is said of Christ, Luke i. 32, 33. *ô*. add that this kingdom shall come from Babylon. See v. 10. Secker.

9. *And now*.—*ô*. Ar. Chald. Houbigant, five MSS. and a sixth originally, read עָרַךְ. But see ch. v. 1.

— *loudly*.—Six MSS. and three editions read עָרַךְ, which may be the infinitive *clangendo*, as בָּרַךְ Prov. xxiii. 1. The word may be used in a middle sense for any cry; whether arising from danger, sorrow, or joy.

— *no king*.—Jehovah is thy king, Jer. viii. 19.

10. — *bring forth*.—See Ps. xxii. 10.

— *in the field*.—See Hos. xii. 9.

— *there*.—Eight or ten MSS. and Syr. read עָרַךְ, and *there*, twice in this v. And *ô*. translate the second עָרַךְ, καὶ ἐκεῖθεν.

11. — *many nations*.—The Idumeans, Ammonites, Moabites, Philistines, Babylonians.

— *eye see*.—So Ps. liv. 7. lix. 10. Two MSS. and two editions read עָרַךְ with V. Syr. Chald.

- 12 But these know not the thoughts of Jehovah,
Neither understand they his counsel :
For he hath assembled them as a sheaf to the threshing-
floor.
- 13 Arise and tread out the grain, O daughter of Sion :
Thine horn will I make iron,
And thine hoofs will I make brass.
And thou shalt beat in pieces ‡ many § people :
And thou shalt devote the gain from them unto Jehovah;
And their substance, unto the Lord of the whole earth.

CHAPTER V.

- 1 *BUT* now assemble thyself, O daughter, in * troops ;
They have laid siege against us :
They have smitten with a rod upon the cheek

‡ Or, mighty.

§ Heb. peoples.

* Heb. a troop.

12. — *know not*.—See Isa. x. 7. All these are instruments in the hand of Jehovah, and shall be destroyed in their turn.

13. — *O daughter of Sion*.—Some of these nations were subdued by the Maccabees, 1 Macc. v. 3, 6.

— *horn*.—With which thou shalt push thy enemies. It is part of the allegory, which is beautifully taken up from the last line of v. 12.

— *thou shalt devote*.—The versions and Chald. read וְהִחַרְמָהּ.

— *the gain*.—And thou shalt devote unto Jehovah their treasure. Dr. Wheeler.

CHAP. V. 1. But *now*.—Houbigant observes,^f that Ar. read וְעַתָּה; so does one MS.

— *O daughter*.—6. MS. Al. and Ar. add. of Ephraim; and Chald. renders *per-turmas*.

— *They have laid*.—Or, siege is laid. See on Jonah iii. 7.

— *upon the cheek*.—A great indignity. ὅταν ἐπὶ κορῆς. Demosth. in Mid.

The Judge of Israel.

- 2 And thou, Bethlehem-Ephrata,
Art thou too little to be among the leaders of Judah?
 Out of thee shall come forth unto me

— *The Judge.*—Hoshea may be supposed to have suffered such contumely, when Samaria was taken, 2 Kings xvii. 6; or, Zedekiah, on the taking of Jerusalem, ib. xxv. 7.

2. *And thou.*—Some: art thou? but no old version. Pocock in porta Mosis says, *Fors, quæ minor fuisti quam ut, &c.*, which seems the meaning of *ó*. But I find not *ó* in this sense, though *ó* often. *Parum est, te numerari.* Cocceius. It may be translated: thou shalt, or art to be small. For *ó* is sometimes instead of a future. See Nold. Pocock proposes, after some Jews of great character, that עירי may signify here, the contrary to its usual meaning; as he shows many words, especially in Arab., have the contrary meaning. But this might lead those Jews who wrote Arabic to think so here too easily.—On the whole, there seems but slender proof of this contrary signification. Secker.

— *Ephrata.*—The Greek translator, quoted by St. Matthew, seems to have read Bethlehem-Judah, as Judg. xvii. 7. Or, in the haste of writing, a transcriber may have anciently substituted *Judah* for *Ephrata*; each word being properly and naturally subjoined to *Bethlehem*. See the Greek, Josh. xv. 59.

— *Art thou too little.*—See Syr. which may be pointed interrogatively, *Parva tu quæ sis?* The question implies the negative, which is inserted Matth. ii. 6, and also in the Arabic version. “MS. Copt. *ouk*, non, addit.” Mr. Woide. Houbigant conjectures that we should read עירי לא הייתי, *nequaquam minima es*. This reading is favoured by the Arabic, *non parva es*. The note on *ολιγοστος*, in Sixtus Quintus’s edition of *ó. Romæ*, MDLXXXVII, is “*Alii vero libri habent μη ολιγοστος, quod est apud Tertullianum et Cyprianum.*” And vers. ant. Itala has “*nequaquam minima.*” Kenn. Diss. Gen. Sec. 77. So Origen and Justin, ib. Sec. 80: 2. See also Dr. Owen on the Septuagint, p. 15. *ó. ed. Pachom.* have also *μη ολιγοστος*, on which rendering it must be observed, that *μη* may be interrogative, as Matth. ix. 15.

Both the Hebrew, the Vulg., and the Greek, as they now stand, are capable of being pointed interrogatively.

— *among the leaders.*—The *van* in אלפי may easily have been omitted, as Jer. xiii. 21. Gen. xxxvi. 30. Or, “among the *thousands*,” the large bodies governed by Chiliarchs. See Cappellus and 2 Chron. i. 2. “באלפי. Heads of thousands in Israel, several times in Numb. and Josh. See also 1 Sam. xxiii. 23. x. 19.” Secker.

— *Out of thee.*—Two editions of St. Matthew, Erasm. 1. and Ald.

One who is to be a Ruler in Israel :

And his goings forth *have been* from of old, from the days of hidden ages.

3 Therefore will he † deliver them up, until the time when she that bringeth forth hath brought forth :

† Heb. give.

read *ἐκ σου μοι*. Then follows in the gospel a double translation of *מִשָּׁל בְּיִשְׂרָאֵל*, *ἡγουμενος* and *ὁστις ποιμανει*, and a periphrasis of *בְּיִשְׂרָאֵל*, *in Israel*.

‡ omittunt Matth. Syr. Præfigunt γὰρ Matth. Arab. Secker.

— *his goings forth*.—See Hos. vi. 3. His appearance ; his displays of power. See John i. 1. Col. i. 16. “*אֵצֶר*, used of a people coming originally from such a place, Deut. ii. 23 : of a person's setting out from a place to found an empire, Gen. x. 11. Here it must have one or both of these two meanings. *אֵצֶר*—*מִמְצָאוֹתָיו* signifies nativity, Gen. xxv. 25, 26. xxxviii. 28, 29. Is. xxxix. 7. Gen. xvii. 6. xxxv. 11. 2 Chron. xxxii. 21. Here it seems related to the preceding *אֵצֶר*. May it then signify the person's original descent from Bethlehem being ancient, i. e. in David's time? This depends partly on the following words ; and, taking them to signify only antiquity, it may be said of all men thus, that their *מִמְצָאוֹתָיו* are ancient, i. e. from Adam. But ancestors of no name are counted for none. But it is observed, that one going forth is spoken of as future and another as past, which suits none but Christ, who being *λογος του Θεου*, is properly *שְׁפָרוֹ אוֹ מִצְרָא פִּי*. But qu. where the scripture hints him to be so on any such account. *אֵצֶר* thus joined means only words in the common sense, or intentions expressed. Chald. expresses the word thus, ‘Whose name has been spoken, or foretold :’ *ὁ ἐξῆδος* Syr. singularly. If it signify simply nativity, the plural perhaps may denote the eminence of Christ's eternal generation. See Bp. Chandler's Defence, p. 153, 154.” Secker.

מִקְדָּם. God is said to be *מִקְדָּם*, Hab. i. 12, and *מִשָּׁלֵם*, Ps. xc. 2. But he is never said to be *מִיָּמִי* or *בִּיָּמִי*, either *קִדָּם* or *עֵלָם*. He is said to have formed a thing *קִדָּם*, 2 Kings xix. 25 ; and as that doing was only purposing or foretelling, some think the *מִמְצָאוֹתָיו* of this person was his being foretold *מִקְדָּם*. But we rightly translate that, of ancient time ; which this phrase signifies Lam. i. 7, Isa. xxiii. 7, and in this prophet, vii. 20, and never any thing else ; and so *בִּיָּמִי קִדָּם*, Ps. xlv. 2, and *בִּיָּמִי קִדָּם*, Isa. li. 9. And *מִקְדָּם* signifies the same, Ps. lxxvii. 11, and cxlili. 5. Isa. xlv. 21. *מִיָּמִי עֵלָם* is only here. But *יָמִי עֵלָם*, Isa. lxiii. 9, 11, mean former time, and *כִּיָּמִי עֵלָם* as in former time, in this prophet vii. 14, and Amos ix. 11. Nor does *עֵלָם* ever signify more. God indeed is said to be *מִיָּמִי*, Isa. xliii. 13. Secker.

3. — *will he deliver them up*.—Sc. God. Arab. reads *תִּתְּנֵם*, “wilt thou deliver them up.”

And until the residue of their brethren shall be converted, together with the sons of Israel.

- 4 And he shall stand, and shall ‡ feed *his flock*, in the strength of Jehovah;

In the § majesty of the name of Jehovah his God;

And they shall be converted: for now shall he be great
Unto the ends of the earth:

- 5 And He shall be peace.

When the Assyrian shall have come into our land,

And when he shall have trodden in our palaces;

Then shall be raised up against him seven || rulers, *

‡ Or, rule,

§ Or, loftiness.

|| Heb. shepherds.

—*their brethren*.—So *ó*. Ar. Chald.

—*together with*.—See *ל*, Nold. Sec. 9. The sense is, God will not fully vindicate and exalt his people, till the virgin-mother shall have brought forth her son; and till Judah and Israel, and all the true sons of Abraham, among their brethren the Gentiles, be converted to Christianity.

All the Jews whose writings we have, apply this text to the Messiah; though it seems by Theophylact on Matt. ii. that some Jews formerly understood Zerubbabel. Poc. Secker.

4. —*he shall stand*.—The ruler, mentioned v. 2.

—*feed*.—Instruct and govern his followers.

—*they shall be converted*.—The Jewish people. *וְיִשְׂרָאֵל* one MS. See V. Syr. Chald. Here is an instance in which a MS. differs from the Masoretic punctuation, which I have not observed elsewhere.

—*shall he be great*.—By the extent of his kingdom. *ó*. Ar. read *יִגְדֹּל*, *shall they be great*; i. e. the Jews, at their final restoration.

5. —*peace*.—The cause of peace and reconciliation.

And this man shall be [our] peace. Dr. Wheeler

—*When the Assyrian*.—After the illustrious prophecy relating to the Messiah, in the three foregoing verses, the prophet passes on to the sub-version of the Assyrian empire.

Transponitur *ב*, Ps. cxviii. 10, 11, 12: et cxxxviii. 2. Secker.

—*shall be raised up*.—*ó*. read *וְיִקְרָא*, i. e. *וְיִקְרָא*, *και επεξερχησονται*.

—*seven rulers*.—*eight princes*.—Perhaps a definite number for an indefinite, as Eccl. xi. 2. Job v. 19. The prophet means the chiefs of the Medes and Babylonians, the prefects of different provinces who took

And eight princes of men :

6 And they shall devour the land of Assyria with the sword,

Even the land of Nimrod in the entrances thereof:

And they shall deliver us from the Assyrian, when he shall have come into our land,

And when he shall have trodden in our borders.

7 Also the residue of Jacob shall be among the nations, In the midst of many * people.

As the dew from Jehovah,

As the showers upon the grass;

* Heb. peoples.

Nineveh, whose number may have been what is here specified. "Seven and eight may be for an indefinite number, as Eccl. xi. 2." Secker.

— *princes*.—Anointed, Ps. ii. 6.

6. — *with the sword*.—Videtur leg. בפרחיה. Notat פרוח, gladium stringere. Secker.

— *of Nimrod*.—See on Nahum i. 1.

— *they shall deliver us*.—So Houbigant, who reads ונצלתנו, and observes that Chald. and Syr. read the affix נ, us. The reading of Chald. and Syr. was ונצלתנו; in which word the *vau* after ל may have been supplied by a point, as it often is. Or we may render, "And *one* shall deliver us," that is, And we shall be delivered. See on Jonah iii. 7.

— *in our borders*.—Fourteen MSS. and five editions read the original word plurally, with the versions and Chald.

It is very observable, that two MSS. read בארמנות, *in our palaces*; and a third ארמנות; two of them making this line an exact repetition of what occurs, v. 5, which is what a reader, acquainted with the manner of the Hebrew writers, would naturally expect. See v. 7, 8.

7. — *among the nations*.—בגוים is supplied by the 6. Ar. Syr. and by MS. 154, a very ancient and excellent one. The following verse shows that it is the genuine reading.

— *As the dew*.—The Jews contributed to spread the knowledge of the one true God during their captivity. See Dan. ii. 47. iii. 29. iv. 34, 35. vi. 26.

The gospel was preached by them, when the Messiah appeared, and it shall again be propagated by their future glorious restoration, Rom. xi. 12, 15.

- Which tarrieth not for man,
Neither waiteth for the sons of men.
- 8 And the residue of Jacob shall be among the nations,
In the midst of many † people,
As a *devouring* lion among the cattle of the forest,
As a *young* lion among the flocks of sheep:
Who, when he passeth through, treadeth down,
And teareth, and none delivereth.
- 9 Thine hand shall be lifted up over thine adversaries,
And all thine enemies shall be cut off.
- 10 And it shall come to pass in that day, saith Jehovah,
That I will cut off thine horses from the midst of thee,
And I will destroy thy chariots:
- 11 I will also cut off the cities of thy land,
And I will throw down all thy strong holds.
- 12 I will also cut off the sorcerers from thy border;
‡ And thou shalt have no soothsayers.
- 13 I will also cut off thy graven images and thy statues
from the midst of thee;
And thou shalt no longer bow down thyself to the work
of thine hands:

† Heb. peoples.

‡ Heb. And soothsayers shall not be unto thee.

—*Which tarrieth not.*—Which grass springeth up without the attention and culture of men.

—*of men.*—Of so mean and humble a creature as man. “Of mortals.” Dr. Wheeler.

8. —*As a young lion.*—Eighteen MSS. and two editions read רכבץ, “And as a young lion;” two read so originally; two read so now; and perhaps three more. This is also the reading of the versions and Chald.

The victories of the Jews under the Maccabees, and those which will hereafter be reaped by them, are foretold in this and the next verse.

12. —*the sorcerers.*—*ב.* read כשפים, *thy sorcerers.* So does MS. 383.

—*from thy border.*—So י is sometimes rendered. See Ezek. xlviii. 1. Chald. has מבין, *from within thee*, and probably read with two MSS. מקרב, *from the midst of thee.* Houbigant renders, “Ego auferam amuleta de manibus tuis;” reading מידך, *from thine hands*, with *6.* Ar. Syr. and five MSS.

- 14 And I will root up thy groves from the midst of thee.
I will also destroy thine enemies :
- 15 And I will execute vengeance, in anger and in fury,
Upon the nations which have not hearkened *unto me*.

CHAPTER VI.

- 1 HEAR ye now what Jehovah saith :
Arise, contend thou before the mountains;
And let the hills hear thy voice.
- 2 Hear ye, O mountains, the controversy of Jehovah ;
And ye strong foundations of the earth.
For Jehovah hath a controversy with his people ;
And with Israel he pleadeth.
- 3 O my people, what have I done unto thee ?
And wherein have I wearied thee ? Testify against me.

14. — *thy groves*.—The usual scenes of idolatrous practices.

— *thine enemies*.—So Chald. agreeably to the Hebrew.

15. — *hearkened unto me*.—See *δ*. MS. ΑΙ. εισηκουσα μού.

"So MS. Copt." Mr. Woide. And one MS. perhaps reads שמעתי.
The ancients agree in the rendering proposed.

The Babylonians shall rout your armies and take your cities, *v.* 10, 11.
See *v.* 1. They shall cut off your false prophets, and destroy the objects of
your worship, *v.* 12, 13, 14. The nations hostile to you shall experience
my anger, and shall be themselves subdued, *v.* 14, 15.

CHAP. VI. 1. — *before the mountains*.—אֶרֶץ, *apud, coram, ad*. Nold.
Contend publicly, in the face of the creation.

2. — *strong*.—Many MSS. and four editions read והיציגים. Houbi-
gant prefers the reading of *δ*. והעמקים:

"And ye valleys, the foundations of the earth."

Videtur legendum והיציגים. sequitur והעמקים, Houbigant, male. Seeker.
According to this conjecture, the rendering would be,

"And hearken, ye foundations of the earth."

- 4 For I brought thee up out of the land of Egypt;
And out of the house of slaves I redeemed thee.
And I sent before thee Moses, Aaron, and Miriam.
- 5 O my people, remember now
What Balak *the* king of Moab consulted;
And what Balaam *the* son of Beor answered him;
From Shittim even unto Gilgal:
That ye may know the * righteousness of Jehovah.

* Heb. righteousnesses.

3. — *wearied thee*.—By unnecessary burdens, or undeserved calamity.

4. — *Miriam*.—She was a prophetess, Ex. xv. 20. Numb. xii. 2.

5. *O my people*.—The structure of the words is such in the original, that the English language cannot represent what we may suppose to be the true measure of this passage; but the Vulg. may be thus distributed,—

“ Popule meus, memento quæso quid cogitaverit
Balach rex Moab;
Et quid responderit ei
Balaam filius Beor,” &c.

Balaam was called to curse Israel; but by my impulse he blessed them.

— *consulted*.—Purposed. Secker.

— *answered*.—Some think what Balaam answered here means his advice, Numb. xxxi. 16, how Balak should seduce Israel in their passage through Shittim to Gilgal. Chald. supplies, Did I not perform great things from Shittim to Gilgal? No one interpretation is probable. Secker.

— *From Shittim*.—From the encampment at Shittim, Numb. xxv. 1, on the way to that at Gilgal, Josh. iv. 19. Balaam gave different answers in the interval between these places. We may suppose that the encampments of Israel advanced slowly to that part of Jordan which was opposite Gilgal.

According to Chald. there seems an omission in the text,

“ Were not great things done for you
From Shittim even unto Gilgal?”

See Josh. iii. 1. iv. 20. Thus, there will be a reference to the miraculous passage over Jordan.

— *even unto Gilgal*.—Many MSS. and two editions read גלגל. So Syr. גלגל.

— *the righteousness*.—“The great righteousness.” Dr. Wheeler. We may often observe that the original word includes the notion of mercy.

- 6 Wherewith shall I † come before Jehovah?
Wherewith shall I bow myself unto the ‡ High God?
 Shall I § come before him with burnt-offering;
 With calves of a || year old?
- 7 Will Jehovah be well pleased with thousands of rams;
 With ten thousands of rivers of oil?
 Shall I give my first-born *for* my transgression;
 The fruit of my * body *for* the sin of my soul?
- 8 He hath shewed thee, O man, what is good:
 And what doth Jehovah require of thee,
 But to do justice, and to love mercy,
 And to be humble *in* walking with thy God?

† Heb. prevent Jehovah.

‡ Heb. the God of height.

§ Heb. prevent him.

|| Heb. the sons of a year.

* Heb. belly, or womb.

7. — *rivers of oil*.—Or, fatted sheep, if we read רחלי with V. 6. Ar. Houbigant.

— *first-born*.—The dearest of my offspring. It is well known that the Phœnicians, and their descendants, the Carthagenians, sacrificed their children to Saturn. And some of the idolatrous Jews and Israelites imitated this horrid practice.

8. *He hath showed*.—V. Ar. Syr. read אגיד, *I will show*. 6. ed. Ald. have Ει αναγγελει, instead of Ει αναγγελη, the reading of MS. Vat. and Alex.

— *justice*.—Right, just dealing. See Pocock.

— *mercy*.—Goodness, kindness, beneficence. Ibid.

— *to be humble*.—Submissive to God's laws, resigned to his will, acquiescing in his revelation of himself. Ibid.

Prov. xi. 2, נצר is opposed to pride. See Schultens. The Arab. root signified *paravit*, *didicit*; and hence, say Schultens and Taylor, a well-informed, well-managed mind. In Chald. the root denotes *abscondere*; whence *retiredness*, *modesty*, *humility*.

The manner of raising attention in v. 1, 2, by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is truly awakening and magnificent. The words of Jehovah follow in v. 3, 4, 5. And God's mercies having been set before his people, one of them is introduced in a beautiful dramatic form, as asking what his duty is towards so gracious a God, v. 6, 7; the answer follows in the words of the prophet Micah, v. 8, if we

- 9 The voice of Jehovah crieth unto the city :
 And *there is* sound wisdom with them that fear his
 name :
 Hear, O ye tribes, him that testifieth.
- 10 ARE there yet *in* the house of the wicked the treasures
 of wickedness ;
 And the † scant measure *which is* abominable ?
- 11 Shall I count her pure with the ‡ wicked balances,
- † Heb. the ephah of leanness. ‡ Heb. the balances of wickedness.

read *הוֹדִיר*, *he hath showed thee*; or, perhaps, in the words of Jehovah, if *אֵינִי*, *I will show thee*, should be thought the true reading; though, according to this latter reading, it may well be supposed that the prophet replies in his own person.

Bishop Butler thinks that we have here the demand of Balak, and the answer of Balaam. Ser. vii. p. 121. Bishop Lowth adopts this idea, and adds, "Mire congruit cum cæteris Balaam monumentis res, dictio, constructio, forma ipsa et character compositionis." Præl. Heb. xviii. p. 229, ed. 2. 8vo. And Mr. Peter says, that we have a sort of dialogue between Balak and Balaam represented to us in this prophetic way. The king of Moab speaks, v. 6. Balaam replies by another question, in the two first hemistichs of v. 7. The king of Moab rejoins, in the remaining part of the verse. Balaam replies, v. 8. Sermons, xiv. 8vo. p. 333.

9. — *them that fear*.—Four MSS. read *יִרְאֵה*, and three in the margin. MS. 2 reads so at present, and MS. 99 has the *ה* on a rasure. V. 6. Ar. Syr. also read *יִרְאֵה*. It must likewise be observed that V. 6. A. suggest the reading of *הוֹדִיעַ* or *הוֹדִיעַ*.

"And there is safety to them who fear his name."

Or,

"And he will save them," &c.

— *his name*.—*שְׁמוֹ*, 6. A. Syr.

— *O ye tribes*.—Reading *בְּטִיבֵי* with V., which scarcely differs from *בְּטִיבֵי*, and *בְּי* with Syr.

— *him that testifieth*.—*עֵד*, *testari* is often used in Hiphil both without the formative *ו* and with the *ה* paragogic. D. Durell translates,

"Him that testifieth against her :"

sc. the city. See 1 Kings xxi. 10, 13.

10. *Are there*.—The words of Jehovah follow, to the end of v. 16.

One MS. reads *הוֹדִיעַ*, which is the true reading; and Chald. represents it. Many MSS. and some editions read *הוֹדִיעַ*. Thus 2 Sam. xiv. 19, where we have *אֵשׁ* for the verb substantive *יֵשׁ* in the text; four or six MSS. read *יֵשׁ*, and many MSS. *אֵשׁ*.

- And with the bag of § deceitful weights ?
- 12 Whose rich men are full of || violence ;
And her inhabitants have spoken falsehood ;
And their tongue *is* * deceitful in their mouth.
- 13 Wherefore I will begin to smite thee,
To make *thee* desolate, because of thy sins.
- 14 Thou shalt eat, but shalt not be satisfied :
And it shall be dark in the midst of thee :
And thou shalt take hold, but shalt not carry away :
And that which thou carriest away will I give up to the sword.
- 15 Thou shalt sow, but shalt not reap :
Thou shalt tread the olive, but shalt not anoint thee with oil :
And *the grape of* the choice wine, but shalt not drink the wine.
- 16 For thou hast kept the statutes of Omri,

§ Heb. weights of deceit.

|| Or, rapine.

* Heb. deceit.

13. — *begin*.—Seven MSS. and four editions read *התחיל*, as Dent. ii. 31. 1 Sam. xxii. 15, from *הלל*, in Hiphil, *to begin*. So V. 6. Ar. Syr. We may render *I have begun* ; or the verb may be converted into the future by the distant *van* ; which common Hebraism affected St. Peter's Greek, 2 Pet. iii. 10, if, as in some editions we read *καυσουμενα τηκεται*.

"I also am wearied in smiting thee,
In making [thee] desolate for thy sins."

Dr. Wheeler

14. *Thou shalt eat*.—This threatening occurs, Hos. iv. 10. l. 1.
— *And it shall be dark*.—Read *וירשך* with 6. Ar. Houbigant. Darkness is often put for calamity. See Job xviii. 6. Isa. lix. 9. Amos v. 20.
— *take hold*.—The true reading is, *ורשך*, as one MS. and three editions read ; or *ורשך*, as two MSS. read. Compare Hosea ix. 11, 12, with this and the foregoing line.

15. *Thou shalt sow*.—En queis consevimus agros ! is the language of the husbandman's bitter complaint. Virg.

16. — *thou hast kept*.—Read *ורשמר*, with V. 6. Ar. Syr. Houbigant. Chald. has *ורשמר*, for *ye have kept*.

— *Omri*.—An idolatrous king, 1 Kings xvi. 25.

And all the works of the house of Ahab ;
 And ye have walked in their counsels ;
 That I should make her † a desolation,
 And her inhabitants ‡ an hissing :
 And *that* ye should bear the reproach of my people.

CHAPTER VII.

- 1 WOE is me, for I am become
 As the gatherers of late figs, as the gleaners of the
 vintage :
There is no cluster to eat :
 My soul desireth the first-ripe fig.
- 2 The good man is perished from the land,
 And *there is* none upright among men.
 All of them lie in wait for blood :
 They hunt every man his brother *for his* * destruction.

† Heb. for a desolation.

‡ Heb. for an hissing.

* Or, with a net.

— *the works.*—*ô.* Ar. Chald. read מַעֲשֵׂי.

— *ye have walked.*—V. וַחֲלַקְתֶּם, *And thou hast walked.*

— *make her.*—Syr. reads אֶרֶץ, sc. the city, v. 9, 12.

— *of my people.*—Which will fall on my people, when their enemies subdue them.

CHAP. VII. 1. — *late figs.*—The word פֶּיִךְ, which is sometimes used for summer-fruits in general, see Amos viii. 1, 2. Isa. xvi. 9. Jer. xl. 10. xlviii. 32, may here be opposed to the early ripe fig of superior quality. See on Hos. ix. 10. *ô.* read פֶּיִךְ, *stubble.*

— *gleaners.*—The women who glean, &c. See Zech. ix. 17.

2. *The good man.*—As the early fig of excellent flavour cannot be found in the advanced season of summer, or the choice cluster of grapes after vintage ; so neither can the good and upright man be discovered by diligent searching in Israel. The comparison is beautifully implied.

— *destruction.*—The preposition ל is understood, as very frequently.

- 3 *Their hands are ready for evil to do it earnestly:*
 The prince asketh *a bribe*; and the judge *decideth* for
 reward;
 And *as for* the great man, he uttereth the wickedness of
 his † soul: and they do abominably.
- 4 *Their good man is as a briar, their upright man as a*
thorn hedge.
It is the day of thy watchmen: thy visitation cometh.

† Or, desire.

3. *Their hands.*—Perhaps the true reading is כפידים, as the versions and Chald. read.

— *to do it earnestly.*—“Thoroughly, effectually. *To good it.*” Tayl. Conc. Or, “they do no good.” Et non beneficientes sunt. Syr. Chald. We may read לא היטיב, *they do no good*; or לא היטיב, *not for doing good*.

“ [Their] hands are [bent] on iniquity, to execute it fully.”

Dr. Wheeler.

— *uttereth.*—See הוּא, at the end of a sentence, v. 18, and הוּא, Nahum ii. 8.

— *the wickedness.*—The versions read אמת, *the desire*. “Qualia dona illi accepta sunt.” Moerlius.

— *and they do abominably.*—Reading, according to Syr. and Arab. ריעבוו. Houbigant reads ריעבבוו, *and men abominate him*, sc. the great man. Vulg. reads ריעררו, *and they trouble it*, sc. the land; unless, as Pocock thinks, they take the Arabic sense of עבט, *miscuit*.

“And the great man uttereth the iniquity of his soul,

Even he, because he hath perverted it.”

Dr. Wheeler.

He reads ריעבבוו.

4. *Their good man.*—The ה may be taken from the foregoing word, and we may read הטוב; though grammarians object to this form. But there are repeated instances of it, as Josh. vii. 21. viii. 33. 2 Kings xv. 16. See Guarini Gramm. Heb. 4to. 421.

— *their upright man.*—Reading with Dr. Durrell, ישׂרם משובה. Houbigant reads ישׂרם כסובה; but the particle of similitude is often understood. “Videtur legendum ישׂרם משובה, vel כמשובה. Vid. Prov. xv. 19.” Secker. For the image, see Numb. xxxiii. 55. Josh. xxiii. 13. Ezek. ii. 6. xxviii. 24. Hos. ii. 6. Harmer i. 452.

— *watchmen.*—These were to be diligent on the approach of danger, Isa. xxi. 11.

— *thy visitation.*—ס. Ar. prefix to this word הרי הרי, *alas! alas!* and one MS. prefixes הנה, *behold*.

- Now shall be their perplexity.
- 5 Trust ye not in a friend :
Put ye not confidence in a guide :
From her that lieth in thy bosom keep the doors of thy mouth.
- 6 For the son shall dishonour the father :
The daughter shall rise up against her mother ; the daughter-in-law against her mother-in-law :
A man's foes *shall be* the men of his household.
- 7 But I will look unto Jehovah ;
I will hope in the God of my salvation : my God will hear me.
- 8 Rejoice not over me, O mine enemy :
Though I am fallen, *yet* shall I rise ;
Though I sit in darkness,
Yet shall Jehovah be a light unto me.
- 9 I bear the indignation of Jehovah,
Because I have sinned against him :
Until he plead my cause, and execute judgment for me ;
Until he bring me forth to light, *until* I see his righteousness.
- 10 Then *she that is* mine enemy shall see *it*, and shall be covered *with* shame :

5. — *Put ye not confidence.*—Seven MSS. and four editions read נא, *et non*, with the versions and Chald.

— *guide.* — אלוף. Husband is called the אלוף of the wife's youth, Prov. ii. 17 ; and perhaps is meant here. A whisperer separateth אלוף, Prov. xvi. 28. Chal. Syr. translate it in the text by קרוב. Secker.

6. — *The daughter.*—Our Lord has this passage in view, Matt. x. 35, 36 ; and accommodates it to the times of persecution.

7. *But I.*—The people led captive are introduced as using this language.

8. — *enemy.*—Assyria and Babylon.

— *shall I rise.*—δ. render καὶ ἀναστήσομαι, and thus show that they read קמתי.

“ Ergo ne nimium nostra lætere ruina,
Restitui quoniam me quoque posse puta.”

Ov. apud Moerlium.

Who said unto me, Where is † Jehovah thy God?

Mine eyes shall see *their desire* upon her:

Now shall she be § trodden down, as the mire of the streets.

11 *In* the day when thy walls shall be built,
In that day the decree *against thee* shall be removed
• afar off.

12 And *in* that day they shall come unto thee
From Assyria and the fenced cities;
And from Egypt even unto the river;
And from sea unto sea, and from mountain unto mountain:

13 For the land shall become || a desolation

† Heb. Where is he. § Heb. for a treading down. || Heb. for a desolation.

11. — *the decree.*—Sc. of God for thy captivity. Possibly חק, or חוק, as eight MSS. and two ed. read, may be considered as a repetition of the close of the foregoing verb, under a different form; and the verse may be a continuation of the enemy's speech. See Syr.

“ The day when thy walls shall be built,
That day shall be removed afar off.”

Qu. an conjungi debeat ירוּחֶק, reduplicatione in aliis verbis usitata. Secker.

12. — *they shall come.*—Thy restored inhabitants. In the various lections of the famous edition of the Hebrew Bible at Mantua, on which consult Kennicott, note 300, יבוא, *they shall come*, is found; with which 6. Ar. Chald. agree.

— *unto thee.*—One MS. reads עריך. That the *vau* is sometimes removed from the beginning of the sentence, see on Hos. xiii. 6.

— *fenced cities.*—One MS. reads מְבִצָּר.

— *Egypt.*—For which the word is sometimes מִצְרַיִם. See Isa. xix. 6. Boch. Geogr. L. IV. c. xxiv. 258. “Probably it should be, ‘even unto Egypt, and from Egypt even unto the river.’ See Isa. xix. 23 and xi. 16.” Secker.

— *from mountain.*—Reading מִהַר with V. 6. Ar. Houbigant. From Egypt to the Euphrates; from the Red Sea to the Mediterranean; and mount Libanus to mount Seir. See Cappellus.

Videtur pro ועריי legendum וערי, et forte pro יבוא ועריך, legere satius erit עריך יבוא, hostes tui venient. Secker.

13. *For.*—Thy people shall return unto thee from all parts; for the sentence of desolation is passed on the land, and shall soon be executed.

Because of its inhabitants, for the fruit of their doings.

- 14 Feed thy people with thy crook, the flock of thine heritage,
That dwell solitarily in the forest.
In the midst of Carmel let them feed,
In Basan and Gilead, as *in* the days of old.
- 15 As *in* the days when he went forth out of the land of Egypt,
I will show unto him wonderful things.
- 16 The nations shall see, and shall be confounded because of all their might:
They shall lay their hand upon *their* mouth; their ears shall be deaf:
- 17 They shall lick the dust as the serpent;
As the creeping things of the earth, they shall tremble from their close places:
Because of Jehovah our God they shall stand in awe;
and they shall fear because of thee.

14. *Feed.*—This may be an address to the governors of the people on their return from captivity.

— *solitarily.*—Without a shepherd.

— *forest.*—*Habitantes solitariè sylvam.* A figurative description of the captivity. See *v.* Hos. ii. 12. Bashan and Gilead were famous for fertility and pasturage.

Dr. Wheeler gives the following beautiful turn to this passage,

“*Church.* Feed thy people with thy sceptre;

The sheep of thine inheritance, dwelling in the solitary grove.

Jehovah. Let them feed in the midst of Carmel,

In Bashan and Gilead, as in the days of old.”

To him I owe the hint of rejecting the Masoretical punctuation.

15. — *he went forth.*—Houbigant reads *וָאֵלֶּם*, and Syr. Chald. translate “*they went forth,*” “*show them;*” and therefore may have read *וָאֵלֶּם*, *people* being understood. “A like change of persons is in *v.* 19, and Jer. xvi. 14, 15.” Secker.

16. — *their ears.*—Sixteen MSS. and three editions read with Chald. Syr. *וְאָזְנוֹתֵיהֶם*, and *their ears.*

If the expressions in *v.* 15, 16, 17, are thought too strong for the events which happened under the Maccabees, they may likewise have a reference to the times of the future restoration.

- 18 Who is a God like unto thee, pardoning iniquity,
And passing by transgression, in the residue of his
heritage?
*And who keepeth not his anger for ever,
Because he delighteth in mercy?*
- 19 He will turn again, he will have compassion on us, he
will cover our iniquities.
Yea, thou wilt cast all our sins into the depth of the sea:
- 20 Thou wilt shew faithfulness unto Jacob, *and* mercy unto
Abraham;
Which thou swarest unto our fathers from the days of old.

— *passing by.*—Passeth over. Secker.

18. — *delighteth in mercy.*—Θελητης ελεους εστι, δ.

19. *He will turn again.*—He will again have compassion on us.
Dr. Wheeler.

— *cover.*—This is the Chaldee sense of כָּבַשׁ. Syr. reads כִּנּוּס, *colliget.*

— *thou wilt even cast.*—Syr. reads וְהִשְׁלִיךְ, *and he will cast.*

“Tradam protervis in mare Creticum

Portare ventis.”

Horace.

— *our sins,*—Ἀμαρτίας ἡμῶν, δ. Syr. Vulg. Secker.

THE BOOK OF N A H U M.

CHAPTER I.

I CONCLUDE, from ch. ii. 2, that Nahum prophesied after the captivity of the ten tribes. Josephus places him in the reign of Jotham, and says, that his predictions came to pass one hundred and fifteen years afterwards. Ant. IX. xi. 3. According to our best chronologers, this date would bring us to the year in which Samaria was taken. And I agree with those who think that Nahum uttered this prophecy in the reign of Hezekiah, and not long after the subversion of the kingdom of Israel by Shalmaneser.

The conduct and imagery of this prophetic poem are truly admirable.

The exordium grandly sets forth the justice and power of God, tempered by lenity and goodness, ch. i. 2—8.

A sudden address to the Assyrians follows; and a prediction of their perplexity and overthrow, as devisers of evil against the true God, v. 9—11.

Jehovah himself then proclaims freedom to his people from the Assyrian yoke, and the destruction of the Assyrian idols, v. 12—14. Upon which the prophet, in a most lively manner, turns the attention of Judah to the approach of the messenger who brings such glad tidings, and bids her celebrate her festivals, and offer her thank-offerings, without fear of so powerful an adversary, v. 15.

Ch. II. In the next place, Nineveh is called on to prepare for the approach of her enemies, as instruments in the hand of Jehovah; and the military array and muster of the Medes and Babylonians, their rapid approach to the city, the process of the siege, the capture of the place, the captivity, lamentation, and flight of the inhabitants, the sacking of the wealthy city, and the consequent desolation and terror, are described in the true spirit of eastern poetry, and with many pathetic, vivid, and sublime images, v. 1—10.

A grand and animated allegory succeeds this description, v. 11, 12, which is explained and applied to the city of Nineveh, in v. 13.

Ch. III. The prophet denounces a woe against Nineveh for her perfidy and violence, and strongly places before our eyes the number of her

1 THE prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite.

chariots and cavalry, her burnished arms, and the great and unrelenting slaughter which she spread around her, v. 1—3.

He assigns her idolatries as one cause of her ignominious and unpitied fall, v. 4—7.

He foretels that No-Ammon, her rival in populousness, confederacies and situation, should share a like fate with herself, v. 8, 9, 10, 11; and beautifully illustrates the ease with which her strong holds should be taken, v. 12; and her pusillanimity during the siege, v. 13.

He pronounces that all her preparations, v. 14, 15, her numbers, her opulence, her multitude of chief men, would be of no avail, v. 15—17.

He foretels that her tributaries would desert her, v. 18.

He concludes with a proper epiphonema; the topics of which are, the greatness and incurableness of her wound, and the just triumph of others over her, on account of her extensive oppressions, v. 19.

To sum up all, with the decisive judgment of an eminent critic, “Ex omnibus minoribus prophetis nemo videtur æquare sublimitatem, ardorem, et audaces spiritus Nahumi: adde quod ejus vaticinium integrum ac justum est poema; exordium magnificum est et plane augustum; apparatus ad excidium Ninivæ, ejusque excidii descriptio et amplificatio, ardentissimis coloribus exprimitur, et admirabilem habet evidentiam et pondus.” Præl. Heb. xxi. p. 282.

It must be further observed, that this prophecy was highly interesting to the Jews, as the Assyrians had often ravaged their country, and, I suppose, had recently destroyed the kingdom of Israel.

CHAP. I. 1. *The prophecy.*—The word נִשָּׂא has the general signification of *prolatum, effatum, pronunciatum*, from נָשָׂא, *to take up; or, to utter*, Exod. xx. 7. Deut. v. 11. 2 Kings xix. 4. It is equivalent to דְּבָרִים, *words*, Prov. xxxi. 1; where it may be translated *prophecy*, in the sense of speaking to edification, 1 Cor. xiv. 3. 2 Kings ix. 25 may be rendered, “Jehovah uttered this prophecy concerning him.” Sc. that which follows, v. 26. Compare v. 36.

It is translated *burden*, as if it signified “*gravem prophetiam, quæ dura pronunciat atque comminatur.*” See Cappellus on Hab. i. 1. And accordingly Chald. on Nah. i. 1, has “*Onus calicis maledictionis.*” But Pocock observes, on Mal. i. 1, that it rather signifies *a message*; and quotes Lam. ii. 14, where the flattering prophecies of false prophets are so called, and where the word may have the sense of *effatum*, as above.

Because ὁ. render the word by φῶαι, 1 Chron. xv. 22, 27, Houbigant says, Forte נִשָּׂא indicat signum cantoribus datum, cum alte extollitur

2 Jehovah is a jealous and avenging God:
Jehovah avengeth, and is wrathful:

manus ad cantus moderandos." Perhaps we may infer from these places, that prophecies were sometimes sung to musical instruments. See 2 Kings iii. 15. 1 Sam. x. 5.

Taylor interprets the phrases, *to lift up a word*, Amos v. 1, *to lift up a proverb, or parable*, Job xxvii. 1, of speaking with an exerted voice, of pronouncing with spirit and earnestness. But, without including this circumstance in its definition, he thus explains נָשָׂא, "A prophecy, or burden, containing things of eminence, weight, and importance, taught by man, or revealed by God. The word is plainly ambiguous, and sometimes signifies a heavy judgment." Conc. voc. נָשָׂא.

Bishop Chandler, Defence, &c. p. 10, quotes authority to show that the word *Sibylla* comes from סָבַל, *to bear*, δια την θρονον; and adds, "So נָשָׂא, *to bear, or carry*, Numb. xxiv. 3. xxiii. 7, 18. Jon. Targum to speak a parable. See Isa. xiv. 28. Prov. xxxi. 1. Lam. ii. 14. 2 Kings ix. 25; comp. with v. 36."

Some commentators, particularly Drusius, are of opinion, that in this chapter the prophet foretels, first the destruction of Sennacherib's army, and then of Sennacherib himself. There seem to me to be so many allusions to the history of these events in this chapter, that I am much inclined to subscribe to their opinion. Rabshakeh had represented his master as invincible; nay, as more powerful than the true God worshipped at Jerusalem. In answer to this the prophet asserts, 2-6, the justice and irresistible power of God, and represents him as avenging himself of his enemies (whether Jew or Gentile), and thus insinuates, that Sennacherib ought not to assume to himself, but ascribe to God, whose instrument only he was, the overthrow of the nations he had reduced: and as God had overthrown them, and had also afflicted for their sins his own people, so now he would have mercy on his own people, v. 7, and punish the Assyrians. Compare v. 4 with Isa. xxxvii. 24, 25, and p. 9, and v. 11, with Isa. xxxvii. 23. He foretels the destruction of Sennacherib's army, v. 8, 9, 10, 12; the immediate cause of it, v. 11; and the consequence of it, latter part of v. 12 and 13. The fall of Sennacherib himself is foretold, v. 14. The prophet then proceeds to announce the joy this should cause among the Jews, and the utter destruction of the Assyrian empire that should speedily ensue. Dr Forsayeth.

— *Nineveh*.—Nimrod, the third in descent from Ham, went forth out of the land of Shinar into Assyria, to wage war against the descendants of Shem, and built Nineveh. For so I understand Gen. x. 10, 11, agreeably to our marginal rendering; and to Bochart, Geogr. Sacr. v. ii. p. 229. And therefore the land of Assyria is called the land of Nimrod, Mic. v. 6. He

Jehovah avengeth his adversaries :

And he reserveth *indignation* for his enemies.

- 3 Jehovah is slow to anger, yet great in power;
But Jehovah by no * means cleareth *the guilty*.
His way *is* in the whirlwind and in the storm;
And the clouds *are* the dust of his feet.
- 4 He rebuketh the sea, and maketh it dry;
And † drieth up all the rivers.

* Heb. clearing will not clear.

† Or, exhausted.

might assign this city to his son, and call it נִין, from נִין, *a son* and נִיר, *an habitation*. Still we may allow that another Ninus made conquests throughout a great part of Asia, and in that sense founded the Assyrian empire, during the time of the Judges; as otherwise Herodotus's assertion cannot be true, that the duration of the Assyrian monarchy was five hundred and twenty years. See Bishop Lowth's note on Isa. xxiii. 13.

— *Elkoshite*.—So called, says Jerome, from a village in Galilee.

Vitringa, Es. p. 25, thinks the parts of this verse transposed. Secker.

2. — *jealous*.—קָנָא occurs only here and Josh. xxiv. 19. Here eight MSS. and three editions omit the *vau*, and in Joshua fourteen MSS. omit it.

— *reserveth indignation for*.—See Lev. xix. 18. Or, observeth with an angry eye. The Arabic word signifies *vidit, contemplatus est*. See 1 Sam. xx. 20, where the substantive from this verb is rendered *a mark*.

The ל in this *v.* is twice transitive, like נָחַם. See Hos. i. 6. x. 1. Zeph. i. 17. Jer. x. 18.

3. — *But Jehovah*.—וְ, divide thus. I find that this is also Dr. Wheeler's punctuation. See Ex. xx. 7. xxxiv. 7. Numb. xiv. 18. Jer xxx. 11.

— *His way*.—In the whirlwind and storm he displayeth his power or his vengeance; he treadeth on the clouds, as on the dust. Another Hebrew word for *clouds* is עָנָן, which also denotes *small dust*. The verb עָנָן signifies *comminuere*; and Castel says that clouds may be called עָנָן *ob tenuitatem*.

These two lines are very sublime; but the Psalmist is still more sublime.

“Who maketh the clouds his chariot:

Who walketh upon the wings of the wind.” Ps. civ. 3.

4. — *the sea*.—As the Red Sea, Ex. xiv. 21.

— *the rivers*.—As the Jordan, Josh. iii. 16. He also drieth up all of

- Bashan languisheth, and Carmel :
 And the flower of Lebanon languisheth.
 5 The mountains shake at him, and the hills are molten.
 And the land is laid waste before him ;
 Yea, the world, and all that dwell therein.
 6 Who shall stand before his indignation ?
 And who shall rise up in his ‡ hot anger ?
 His fury is poured out like fire ;
 And the rocks are § cast down by him.
 7 Jehovah *is* good: *he is* a || strong hold in the day distress :
 And he knoweth them that trust in him :
 8 But with an overflowing torrent he will make a full end
 of those who rise up against him :

‡ Heb. the heat of his anger.

§ Or, broken down.

|| Heb. for a strong hold.

of them, sc. very many of them, by visiting a sinful people with drought,
 1 Kings xvii. 7.

“ He rebuketh the sea, and drieth it up ;
 And parcheth up all the rivers.” Dr. Wheeler.

The collocation of the original words is exquisite in the three first hemistichs of v. 2; in the two first of v. 3; and in two last of v. 4.

5. — *shake*.—As Sinai, Ex. xix. 18.

— *are molten*. Possibly an allusion to bringing water out of the rock, Numb. xx. 10. Or, rather, this and the foregoing clause refer to God's power shown in storms and earthquakes.

— *is laid waste*.—Reading רשעה with Chald. and Houbigant.

— *Yea, the world*.—On considering this line, I conjectured that we should read רחל, as more elegant and agreeable to the usual turn of the Hebrew poetry, and I observed that *vau* preceded רחל, and גופני. On examination I found my conjecture supported by the omission of *vau* in *ö*. Syr. and six or seven MSS. Dr. Wheeler saw this; for his version stands,

“ And the world,” &c.

6. — *hot anger*.—So Exarsere ignes animo. Æn. ii. 575.

— *like fire*.—Widely and irresistibly. See Amos v. 6.

— *rocks are cast down*.—Lightning, or subterraneous fire, or earthquake, may produce this effect.

8. — *an overflowing torrent*.—Here may be an allusion to the manner in which Nineveh was taken. “The Euphrates overflowed its banks,

And darkness shall pursue his enemies.

9 What do ye imagine against Jehovah?

He will make a full end :

Distress shall not rise up a second time.

10 For while the princes are yet perplexed,

And as drunken *with* their wine,

They are devoured as stubble * fully dry.

11 From thee hath gone forth one that imagined evil against
Jehovah ;

A † wicked counsellor.

* Heb. dry to fulness.

† Heb. A counsellor of Belial.

deluged a part of the city, and overturned twenty stadia of the wall ; in consequence of which the desponding king burned himself, his palace, and treasures." Diod. Sic. ed. Wess. p. 140. L. ii, Sec. 27.

— *a full end.*—*Ἡ Νινος μὲν ἀπολώλεν ἡδὴ, καὶ οὐδὲν ἔτι λοιπὸν αὐτῆς.* Luc. Dial. *Contemplantes.*

— *of those who rise up against him.*—Houbigant proposes reading בקומי, as Jer. li. 1. 6. join the word to the next clause, and may read בקומי, or בקומי, which latter reading I prefer.

"Those that rise up against him, and his enemies, darkness shall pursue."

Aquila has ἀπο ἀνισταμένων. Theodotion, consurgentibus ei. *V. ed.* a consurgentibus illi. See Montfaçon.

— *pursue.*—So as to overtake and involve them. See Deut. xxviii. 22, 45.

"And his enemies will he pursue to darkness." Dr. Wheeler. Agreeably to Chald.

9. — *He will make.*—"He himself will make," &c. Dr. Wheeler.

10. — *the princes.*—Syr. and Chald. read שרים, and two MSS. and one ed. have כרים.

— *yet perplexed.*—Reading ער—סבוכים. The Arab. (see שבך, Cast. lex.) signifies *perplexa fuit res, irretitus fuit.*

— *And as drunken.*—Men, fluctuating and staggering in their counsels, are beautifully said to be as it were intoxicated with wine. I consider the present reading as preferable to the reading of Syr. and of one MS. ובטבאם, *et in vino suo.*

11. — *hath gone forth.*—That is, thou hast produced. Such were Pul, 2 Kings xv. 19 ; Tiglath-pileser, ib. 29 ; Shalmaneser, ib. xvii. 6 ; and Sennacherib, 2 Kings xviii. 17, &c. xix. 23.

— *wicked.*—Of Belial. Some, as Tayl. Conc. Supplement, derive this

- 12 Thus saith Jehovah:
 Though the Ruler of many waters
 Have thus ravaged, and have thus passed through;
 And I have afflicted thee;
 I will afflict thee no more.
- 13 For now will I break his yoke from off thee,
 And will burst thy bonds in sunder.
- 14 And Jehovah will command concerning thee,

word from בלי, *without*, and על, *a yoke*: but בל יעיל, *one that profiteth not*, that is, one who is dangerous and destructive, is a better etymology. *Αχρειος* has this sense in Greek, and inutilis in Latin. See Merrick on Ps. xviii. 1. 12.

12. — *Though the Ruler.*—I propose reading,

אם משל מים רבים
 כן גול וכן עבר
 ועתידך לא אענך עוד:

אם occurs in the text. *δ.* read משל מים רבים; a just and beautiful periphrasis for Nineveh, which was situated on the great river Tigris. See Ezek. xxxi. 4. Syr. has רגלו ועברו, *quæ rapuerunt et elapsæ sunt*; but I prefer the singular number on account of *his yoke*, v. 13, though Houbigant, Syr. and Arab. read משלי, *rulers*; and, retaining כן, twice, I form a conjectural reading as nearly as I can to the text, which is manifestly corrupted. ועתידך rests on the authority of fourteen MSS. two ed. Syr. Chald. and Vulg.

“ Thus saith Jehovah: If retributions come,

“ According as they are many, accordingly shall they be cut off, and pass away.

“ If I have afflicted thee, I will not afflict thee more.”

Or,

“ Though they are at peace, and also mighty,

“ Still shall they be cut off, and pass away.”

Dr. Wheeler.

Though they be perfect [in health and strength] and thus numerous, even so shall they be cut down [as grass] and he [Sennacherib] shall pass away [fly to his own home] Dr. Forsayeth.

13. — *his yoke.—thy bonds.*—The Jews paid tribute to the Assyrians, 2 Kings xviii. 14; and the Israelites were under actual captivity among them at this time.

- ‡ *That* thy name shall be no more scattered abroad.
 From the house of thy God I will cut off the graven
 image and the molten image;
 I will appoint thy sepulchre; for thou art become vile.
 15 Behold upon the mountains
 The feet of him that bringeth good tidings, that pub-
 lisheth peace.
 Keep, O Judah, thy feasts; perform thy vows.
 For he shall no § more pass through thee:
 The wicked is wholly consumed, he is cut off.

CHAPTER II.

- 1 HE that * scattereth is come up before thee:
 Guard the fenced place; watch the way:
 Strengthen the loins; confirm might greatly.
 2 For Jehovah restoreth the excellency of Jacob,

‡ Heb. There shall not be sown of thy name any more.

§ Heb. shall add no more to pass.

* Or, breaketh in pieces.

14. — *scattered abroad*.—That no more of thy colonies be transplanted to other countries.

— *become vile*.—Thy enemies have subdued thee. See a like apostrophe to this city, ch. ii. 1.

15. — *upon the mountains*.—Which surrounded Jerusalem.

— *good tidings*.—That Nineveh is destroyed. Compare Isa. lii. 7.

— *The wicked*.—See 2 Sam. xxiii. 6.

— *wholly consumed*.—Houbigant renders with *ô. periit, excisus est*. We may render, *consummatione vel consummando excisus est*. Six MSS. in the text or margin, read כלי, all of him. The Assyrian is meant.

CHAP. II. 1. — *scattereth*.—The army of the Babylonians and Medes. "The destroyer." Dr. Wheeler.

— *the loins*.—Compare Ps. lxi. 23. Thus *elumbis* signifies *weak*.

2. — *restoreth*.—I suppose that we should read ישיב for כי ישיב. The versions and Chald. give the force of Hiphil to the verb.

- As the excellency of Israel:
 For the wasters have wasted them, and have destroyed
 their branches.
- 3 The shield of his mighty *men* is made red:
 The valiant men *are clothed* in scarlet:
 The chariots *are* as the fire of lamps, in the day when he
 prepareth *them*:
 And the horsemen spread fear.
- 4 In the streets the chariots madden:
 They run to and fro in the broad places:
 Their appearance *is* as lamps, they run as lightning.
- 5 He recounteth his mighty men: they cast down in their
 march.

— *of Israel*.—In the manner suitable to the excellency of a prince prevailing with God, according to the etymology of the word Israel.

That by the excellency of Jacob, either Jerusalem, or the two tribes of Judah and Benjamin are to be understood, see Drusius on the place. Dr. Forsayeth.

— *the wasters*.—The Assyrians have wasted Israel, and led her into captivity.

3. — *is made red*.—As the preparation for battle is described, we may suppose it customary among those who fought against Nineveh to carry red shields, and to wear scarlet. *Scuta lectissimis coloribus distinguunt.* Tac. de Mor. Germ. c. 6.

— *as the fire of lamps*.—*δ*. Houbigant, one MS. and one edition read, כּאשׁ, כּלדרת, as many MSS. and some editions read, is a plain mistake for לפּדרת. See v. 4.

— *when he prepareth them*.—Or, when he prepareth *himself*. His scythed chariots, burnished for war, resemble flames of fire.

— *horsemen*.—V. *δ*. Ar. Syr. read וּדְפָרָשִׁים.

— *spread fear*.—I suppose the verb to be in Hiphil.

And the axle-trees of fir are in dreadful commotion. Dr. Wheeler.

4. — *madden*.—So Homer. II. Θ. III.

“ εἰ καὶ ἐμὸν δόρυ μαινεταὶ ἐν παλαμῆσι.”

— *Their appearance*.—Houbigant's reading of מִרְאִיהֶם is confirmed by three MSS.

5. — *they cast down*.—I suppose the verb to be in Hiphil, as 2 Chron. xxv. 8.

They hasten to the wall, and the covering is prepared.

6 The gates of the rivers are opened :

And the palace melteth *with fear*, and the fortress.

7 She is taken into captivity, she is † brought up :

And her handmaids are carried away as *with* the voice of doves,

† Smiting upon their breasts.

8 And the waters of Nineveh are as a pool of water :

† Or, caused to go up.

‡ Or, tabering.

— *to the wall*.—Murum versus; the ן being *local*.

— *the covering*.—Vulg. *umbraculum*; *δ. προφυλακη*. It denotes the tortoise, or shed, under which the besiegers covered themselves.

6. *The gates*.—Houbigant understands this metaphorically of the natural or artificial banks which kept in the river. There is an allusion to the fact quoted from Diodorus Siculus in the note on ch. i. 8.

— *the palace*.—The Hebrew word is probably derived from an Arabic one, which signifies *magnus fuit*. See Cast. lex.

— *melteth*.—Syr. has ܥܝ, and seems to read ܥܝܫܐ, *is shaken, removed, cast down, overthrown*.

— *fortress*.—I read ܡܘܨܕ, which is rendered *mount*, Isa. xxix. 3, and sometimes *garrison*. Vulg. has *miles*. Chald. has ܡܢܝܬܪܐ, *ministrans*; which suggests the reading of ܡܠܚܡܐ, *and the host*. *ο. have ὑποστασις*, which will answer to a noun from ܢܝܒ, *constituere*.

7. — *she is brought up*.—She is caused to go up to Babylon.

— *Smiting*.—Or, by a figure, *tabering*. Eleganter usurpatur ܡܠܚܡܐ, *de plangentibus et pectus tudentibus*; quasi Gallicè dicas, battans le tambour sur leur poitrines. Cappellus. “As the tabret is beaten with the fingers, and those fingers are applied to a skin stretched over a hollow hoop, the description gives great life to the words of the prophet Nahum, who compares women beating on their breasts, in deep anguish, to their playing on a tabret.” Harmer. i. 482.

— *breasts*.—See ܠܒܒ, Ex. xxviii. 30.

“Tunsæ pectora palmis.”

Virg. Æn. i. 485.

8. — *her waters*.—Literally, Et Nineveh, aquæ ipsius, &c. See the note on Micah vii. 3, to show that the pronoun is sometimes placed at the end of a clause.

— *a pool of water*.—The inundation of the river mentioned in the note on ch. i. 8, assisted by the channels and receptacles for water which the Ninevites formed to make their city inaccessible to the enemy, produced

And they flee *and men cry*, Stand, Stand; but none looketh back.

9 They spoil the silver, they spoil the gold:
And there is none end of the § glorious store,
Because of all *kinds of* || pleasant vessels.

10 She is void, empty, and desolate :
And the heart melteth, and the * knees smite together ;
And *there is* great pain in all loins ;
And the faces of them all gather blackness.

11 Where *is* the habitation of the devouring-lions ?
And that *which was* the feeding-place of the young-
lions ?

Whither the devouring-lion, and the lioness, went ;

§ Heb. the preparation of glory. || Heb. vessels of desire,

* Heb. *there is* smiting together of knees.

this effect for some time. See Cyril on ch. iii., and the quotation from him, *Boch. Geogr. L. IV. xx. p. 254.*

9. — *of the glorious store.*—Reading לְחֵנוֹת כְּבֹד with Cappellus. Or thus,

“And there is none end of the store :

There is glory [costliness, splendour, magnificence] from all pleasant vessels.”

Dr. Wheeler renders :

“It is precious beyond all desirable vessels.”

6. read רַבּוֹתָהּ and כְּבֹדָהּ.

“And there is no end to her store.

“They are heavy from all pleasant vessels.”

10. *She is void.*—The three words in the original are of like sound, and increase in the number of syllables. Observe טָרַף and טָרַפָּה, *v. 12.* בָּלַק in Arab. signifies *cito ivit, obstupuit*; and one of its derivatives is used for *desertum, solitudo*. See *Cast. lex. and Gol.*

— *gather blackness.*—See a parallel line, *Joel ii. 6.* The versions and Chald. in both places suppose the word to mean *blackness as of a pot, nigricantem pallorem*. Mercer.

11. — *and the lioness.*—Houbigant reads וּלְבִיָּא. Vulg. לְבִיָּא. read לְבִיָּא, *ut ingrederetur*; and this was the original reading of one MS.

“Whither the devouring lion went, to enter in there.”

And the whelp of the devouring-lion; and none made them afraid.

- 12 The devouring-lion tare for his whelps,
And strangled for his lionesses;
And filled his dens *with* prey,
And his habitations *with* rapine.

- 13 Behold I *am* against thee, saith Jehovah *God* of hosts:
And I will burn *thy* chariots in the fire;
And the sword shall devour thy villages;
And I will cut off thy prey from the earth;
And the fame of thy deeds shall be heard no more.

The allegory is beyond measure beautiful. Where are the inhabitants of Nineveh, who were strong and rapacious like lions?

— *and none made them afraid.*—See the intrepidity of the lion well illustrated, Boch. Hieroz. L. III. c. ii. p. 724. Both Aristotle and Ælian say that he never flies, but retires slowly.

“Λειπε δε νεκρον
Εντροπαλιζομενος, ωστε λις ηϋγενειος,
Ον ρα κυνες τε και ανδρες απο σταθμοιο διωνται
Εγχεσι και φωνη. του δ' εν φρεσιν αλκιμον ητορ
Παχνονται, αεκων δε τ' εβη απο μεσσανλοιο.”

Il. ρ. 108.

13. — *against thee.* See אל, Nold. Sec. 6. *contra.* Syr. Chald. and one MS. have עלך, and Syr. Chald. Ar. ch. iii. 5.

— *thy chariots in the fire.*—We may read באש מרכבה. See Chald. understanding מרכבה as a noun of multitude. Or, we may read מרכבך, *thy chariots.*

“Thy chariots.” Vulg. Chal. “thy multitude.” δ. “thy troops. Syr.” Secker.

— *thy villages.*—בפריך, one MS. See also Chald. *oppida tua.* So Ezek. xxxviii. 13, renders “the villages thereof.” Two MSS. read בפריה.

— *of thy deeds.*—Reading מלאכה. See Syr. 6. Arab. *ra epa sou.* Vulg. reads מלאכך. “And the voice of thy messengers, &c.” I suppose the allegory to end at v. 12. Houbigant continues it through this verse, and reads מרכבך or רכבך, which he renders *sedile tuum*; but, I think, without authority. δ. read רבך, *thy multitude.*

The curious reader may see in Josephus a paraphrase of the last six verses of this chapter. Ant. L. IV. c. xi. p. 501. ed. Haverc.

CHAPTER III.

- 1 WOE to the city of * blood !
 She is all full of falsehood *and* of violence :
 The prey departeth not.
- 2 A sound of the whip *is there*, and a sound of the rattling
 wheels :
 And of the prancing horses, and of the bounding chariots,
 and of the horseman mounting.
- 3 The flame of the sword *is also there*, and the lightning
 of the spear ;
 And a multitude of slain, and a heap of dead bodies ;
 And there is no end to the carcasses ; they stumble upon
 their carcasses.
- 4 Because of the † many whoredoms of the harlot,

* Heb. bloods.

† Heb. multitude of the whoredoms.

1. — *violence*.—The *Vargi* among the ancient Gauls were a kind of soldiers so called from the word פָּרַג, *rapina*, used here and Obad. 14. Boch. Geogr. 668.

“ Woe to the bloody city, she is all deceit ;
 Full of devastation,” &c.

Dr. Wheeler.

See δ. Ar. Syr.

“ She is all lies, and full of.” Secker.

2. — *prancing*.—One sense of the word in Arab. is *swift*.

— *bounding*.—*Subsultatque alte similisque est currus inani*. Ovid of Phaëthon.

— *and of the horseman*.—V. δ, and also Ar. Syr. in the original, have the copulative.

3. — *lightening*.—See Hab. iii. 11. Homer has

“ Τηλε δε χαλκος
 Λαμφ’, ὡς αστεροπη πατρος Διως.”

Il. x. 154.

Ad

“ Πας δ’ ἀρα χαλκῳ
 Λαμφ’, ὡς αστεροπη πατρος Διως αἰγιοχοιο.”

Il. xi. 65.

— *their carcasses*.—The carcasses slain by them. These three verses are a description of Nineveh, as it was in the time of the prophet.

- Who is well-favoured, and mistress of enchantments,
Who trafficketh in nations by her whoredoms, and in
tribes by her enchantments;*
- 5 Behold I *am* against thee, saith Jehovah *God* of hosts;
And I will uncover thy skirts before thy face;
And I will shew the nations thy nakedness, and the
kingdoms thy shame.
- 6 And I will cast upon thee † abominable filth;
And I will dishonour thee, and will make thee as dung.
- 7 And it shall come to pass *that* every one who seeth thee
shall flee from thee;
And shall say, Nineveh is laid waste.
Who will bemoan thee?
Whence shall I seek comforters for thee?
- 8 Art thou better than No-Ammon, that is situated among
the rivers?
Waters *are* round about her:

† Or, ordure.

4. — *enchantments*.—By which she fascinates others to worship her gods.

— *trafficketh in*.—Heb. sellesh. Hath them at her disposal, as the Israelites, whom probably she first seduced to adopt some of her idolatrous rites.

5. — *before thy face*.—Te ipsa vivente et vidente. See the phrase, Lev. x. 3, and the note on Hos. ii. 3.

6. — *as dung*.—The word מרא, for a *gazing stock*, occurs only here. The Jews understand it of *dung*, and explain מראה, *ingluviæ*, by מוקים ראי, *locus sordium*. See J. Buxt. lex. manuale. Perhaps the true reading occurs Isa. xxxvi. 12. חרי, or חריא, or חוריא; see the various lections; which word, however read, in Keri is explained by the softer term צואה or צאת. In Arab. حرا signifies *deponere alvum*.

8. — *No-Ammon*.—A city in Egypt. See Ezek. xxx. 14, 15. Jer. xlvi. 25. Bochart thinks it Diospolis near Mendes, which appears, from Strabo, to have been situated near lakes. See Geogr. Sacr. L. I. c. i. p. 6. Herodotus says, that the Egyptians called Jupiter by the name of Ammon. L. II. c. 42.

— *rivers*.—Channels of water from the Nile may have passed through this city.

The sea is her § rampart; waters *are* her wall.

- 9 || Ethiopia *is* her strength, and Egypt; and *there is* no end to it:

Put and Libya * *are* her help:

- 10 Yet shall she be † carried away: she goeth into captivity:

Yet her little ones shall be dashed in pieces

At the ‡ top of all the streets.

And for her honourable men they cast lots;

And all her mighty men are bound with chains.

- 11 Thou also shalt become an hireling; thou shalt hide thyself;

Thou shalt seek a refuge from the enemy.

- 12 All thy strong holds *shall be like* figtrees with the first ripe figs:

§ Heb. whose rampart is.

|| Heb. Chus.

* Heb. in her help.

† Heb. Yet she for a carrying away.

‡ Heb. head.

—*The sea*.—Lakes are thus called by the Hebrews, Josh. iii. 16. xii. 3.

—*wall*.—Bochart, ubi supra, quotes Isocrates as saying that Egypt was fortified by the everlasting *wall* of the Nile; and Heliodorus, as observing that robbers used the river as a wall.

“And waters *are* her wall.” Syr. 6.

9. *Ethiopia*.—Or Chus. See on Amos ix. 7, and Ezekiel xxix. 10.

—*Put*.—פוט, and פרג, *spargi*, are the same by a common change of letters. The African Nomades are meant. Boch. ubi. supra, p. 296.

—*Libya*.—Or Lubim. See on Hos. xiii. 5.

—*her help*.—בעררה, 6. Syr. Houbigant. See on Hos. xiii. 9.

10. —*shall be dashed*.—The original word may have the force of the present tense, *are dashed*; and Nahum may refer to a past taking of No by Sennacherib, as Prideaux supposes; see Isa. xx. 4; or, as I rather think, he may predict the taking of it by Nebuchadnezzar, Jer. xlvi. 25. Ezek. xxx. 14. See Prid. Ann. 713.

—*lots*.—Prædæ ducere sortes. Virg. Æn. ix. And Andromache calls her happy,

“Quæ sortitus non pertulit ullos.”

Ib. iii. 323.

11. —*shalt become an hireling*.—Shalt hire thyself out. Pretio emêris, vel mercede conducta eris. Houbigant. See 1 Sam. ii. 5. Thou shalt be reduced to a state of slavery, after having in vain endeavoured to escape.

12. like *figtrees*.—See Rev. vi. 13, which is very sublime. And here

If they be shaken, they fall into the mouth of the eater.

- 13 Behold, thy people *are as* women in the midst of thee:
The gates of thy land are set wide open unto thine
enemies:

The fire devoureth thy bars.

- 14 Draw thee water for the siege; fortify thy strong holds:
Go into the clay, and tread the mortar; repair the brick-
kiln.

- 15 There shall the fire devour thee:
The sword shall cut thee off, it shall devour thee as the
locust.

Increase thyself as the locust, increase thyself as the
numerous-locust:

- 16 Multiply thy merchants more than the stars of heaven:
Yet the locust hath spoiled, and hath flown away.

- 17 Thy crowned *princes are* as the numerous-locust, and
thy captains as the grasshoppers;

the image, though a common one, is very lively and expressive. See Præl. Heb. xii. p. 138.

13. — *women*.—Αἰῶδες, οὐκ ἐρ' Ἀχαιοί. Hom. Vere Phrygiæ, neque enim Phryges. Virg.

14. — *for the siege*.—Or, for the fortress, or citadel. And even with respect to the city, though its wall bordered on the river, it might not be safe to water there within reach of the enemy's missile weapons and engines.

— *the clay*.—An allusion to the bricks of clay, used for building in those countries. In Xenophon we have πλινθοὶ κεραμοὶ, and πλινθινὸν τεῖχος. Αναβάσις. p. 236, 7. ed. Hutch. 4to.

15. *There*.—Where thou fortifiest thyself.

— *as the locust*.—In a manner equally unsparing.

— *Increase thyself*.—Six or seven MSS. add the ' הוֹרֵב, and two MSS. omit הוֹרֵב. And then the clause would stand,

“ Increase thyself as the locust, as the numerous-locust.”

The idea is beautifully continued from the preceding clause.

16. *Multiply thy merchants*.—I conjecture הוֹרֵב אֵת. Yet shalt thou fall a prey to an enemy as devouring as the locust.

17. — *as the grasshoppers*.—A word which, though not accurate, we are obliged to use for variety. The Hebrews have many names for the

Which encamp in the fences in the cold day ;

But, when the sun ariseth, they depart, and their place is not known where they are.

- 18 Thy shepherds slumber, O king of Assyria ; thy nobles dwell in sloth :

Thy people are spread on the mountains, and none assembleth them.

- 19 *There is no healing of thy bruise ; thy wound is grievous :*

locust. *ó.* Ar. Syr. read only one word for *grasshopper*. I consider the present reading in the text as an instance, either of a double reading inserted where the scribe had a doubt which was the true reading, or of a mistaken repetition not expunged. We may suppose גורבי, the contracted plural for גורבים.

— *cold day.*—Or, in the day of cold. On such days, in the sense of *συχθημενα*, they lie inactive in the enclosures of fertile spots ; but on the shining of the sun, which dries their wings and enables them to fly, they disappear. Locustæ sol accidit, et ablit. Alcamus. Boch. Hieroz. p. ii. L. IV. ii. 458.

— *where they are.*—We have in this verse a plural and a singular participle, and a singular and a plural pronoun ; and גורב, a noun of multitude, may cause this difference.

18. — *shepherds.*—Rulers, as the parallelism shows.

— *dwell in sloth.*—Quiescunt. Schultens. Anim. Phil. 513. Cappellus conjectures ישכרו, *decumbunt* : and Secker ישנו, *dormiunt*.

The tributary princes deserted Nineveh in the day of her distress, and did not collect an army to succour her. See Herod. p. 52. l. 13, 14. Ed. Wess. for the conduct of the Assyrian allies in the first siege ; and Diod. Sic. L. II. p. 140. Sec. 26 ed. Wess. who, speaking of the siege in which Nineveh fell, says, that when the enemy shut up the king in the city, many nations revolted, each going over to the besiegers for the sake of their liberty ; that the king despatched messengers to all his subjects, requiring forces from them to assist him ; and that he thought himself able to endure the siege, and remained in expectation of the armies which were to be raised throughout his empire, relying on an oracle, that the city could not be taken till the river became its enemy.

— *are spread.*—See Hab. i. 8. Or, we may read נפצו.

19. — *healing.*—So *ó.* and כוזה in Chald. is *repressit*. But Syr. and Chald. read כזב.

“ Nonc grieveth because of thy bruise : ”

All that hear the report of thee clap *their* hands over thee :
For upon whom hath not thy wickedness passed continually?

— *thy wickedness.*—Thy tyranny and cruelty, in the height of thy dominion.

Herodotus places the city Ninus on the Tigris, L. ii. p. 178, L. i. p. 91, and says that Cyaxares the Mede, the son of Phraortes, the son of Deioces, besieged Ninus twice; before the irruption of the Scythians, and after it; and that he took the city on the second siege, L. i. p. 52, 53. [Astyages was the son of Cyaxares; and Mandane, daughter to Astyages, was the mother of Cyrus.] He assigns the period of five hundred and twenty years to the dominion of the Assyrians over Upper Asia, L. i. Sec. 95. p. 49.

Fuit et Ninus, imposita Tigri, ad solis occasum spectans, quondam clarissima. Plin. Nat. Hist. vi. 13.

So Arrian, Hist. Ind. Sec. 42. 357. ed. Gronov. The Tigris flows from Armenia by the city Ninus; once great and flourishing.

Strabo says that Ninus built Ninus or Nineveh, and his wife Semiramis, Babylon; that the Syrian or Assyrian empire ended with Sardanapalus, and was afterwards transferred to the Medes; and that the city Nineveh was soon totally destroyed after the subversion of the Assyrians, L. xvi. p. 1071. ed. Casaub.

Josephus thus begins the fifth chapter of the tenth book of his antiquities, "Necho, the King of Egypt, raised an army, and marched to the river Euphrates to make war against the Medes and Babylonians, who had overturned the empire of the Assyrians." And in his account of Hezekiah's reign he writes thus, "It happened at this time that the empire of the Assyrians was overturned by the Medes." Ant. L. X. c. ii. Sec. 2. ed. Haverc.

Justin assigns one thousand three hundred years to the Assyrian empire, and says that Arbastus, a prefect of the Medes, conspired against Sardanapalus, and waged war against him; in consequence of which Sardanapalus burned himself in his palace, and Arbastus was made king, and transferred the empire from the Assyrians to the Medes, L. 1. c. iii.

Velleius Paterculus writes that the Assyrians had the sovereignty of Asia one thousand seven hundred years; and that Pharnaces the Mede conquered Sardanapalus, the thirty-third in succession from Ninus and Semiramis, L. i. c. v

We find in Diodorus Siculus that the Assyrian kings continued for thirty generations to Sardanapalus; in whose reign the empire of the Assyrians was transferred to the Medes, after it had lasted, according to

Ctesias, more than one thousand three hundred and sixty years, L. II. p. 135. ed. Wess. He then mentions that Arbaces a Median, and Belesys a Babylonian, stirred up the Medes, Persians, and Babylonians to a revolt, p. 137, 8; that the revolters were unsuccessful in three battles, and afterwards obtained as many victories; and that Ninus was besieged and taken in the third year, in the remarkable manner mentioned on ch. i. 8.

We read in Tobit, ch. xiv. 15, that Nineveh was taken by Nabuchodonosor and Assuerus. And Drusius asserts that Assuerus and Cyaxares are the same person.

Jackson, in his chronology, undertakes to show that Nineveh was destroyed by Cyaxares, or Assuerus, King of Media, assisted by Nabo-Pul-Asar, prefect of Babylon, and father to Nebuchadnezzar, in the year before Christ, 606, L. 307, 343.

Nineveh was standing in the reign of Josiah, 2 Kings xxiii. 29. Zeph. i. 1. ii. 13. And Blair places its destruction in the third year of Jehoiakim, and before Christ, 606.

THE BOOK

OF

J O E L.

CHAPTER I.

- 1 THE Word of Jehovah which came to Joel *the* son of Pethuel.
- 2 Hear this, ye old men ;
And give ear, all ye inhabitants of the land.
Hath * this happened in your days :
Or even in the days of your fathers ?

* Or, such an event.

CHAP. I. 1. — *Joel*.—Joel prophesied while the kingdom of Judah subsisted, ch. ii. 1, 15; but, I think, not long before its subversion, as his words, ch. iii. 1, seem to imply that its captivity was approaching. See 2 Kings xxi. 10—15. I am, therefore, disposed to favour the conjecture of Drusus, that he lived under the long reign of Manasseh, and before his conversion, 2 Chron. xxxiii. 13; that is, some time from before Christ 697 to (suppose) 660.

The very able author of the Hebrew prelections thus characterizes him. Imprimis est elegans, clarus, fusus, fluensque; valde etiam sublimis, acer, fervidus. Ostendit capite primo et secundo quid valeat in descriptionibus poesis prophetica; quantum amat metaphoras, comparationes, allegorias. Nec minus clara est rerum connexio, quam dictionis color: malorum amplificatio; hortatio ad pœnitentiam; pœnitentibus promissio bonorum cum terrenorum tum cœlestium; rerum Israeliticarum instauratio; de adversariis sumpta supplicia. Verum et hic et alibi elocutionis perspicuitatem et compositionis nitorem laudantes, non negamus magnam interdum esse rerum obscuritatem; quod in hujusce vaticinii sine subinde notari potest. Præl. xxi.

2. — *this*.—הַדְּבָרָה is understood. See on Amos vii. 3.

- 3 Tell ye your children of it; and *let* your children *tell* their children;
And their children *tell* another generation,
- 4 That which the grasshopper † left hath the locust eaten;
And that which the locust † left hath the devouring-locust eaten;
And that which the devouring-locust † left hath the consuming-locust eaten.
- 5 Awake, ye drunkards, and weep,
And howl, all ye drinkers of wine,
For the sweet wine; because it is cut off from your mouth.
- 6 For a nation hath gone up on my land,

† Heb. the residue of.

3. — *your children*.—Quod poetæ verbis dixeris, Et nati natorum, et qui nascentur ab illis. Æn. iii. See Bochart, p. II. L. IV. ch. iv. Hieroz. where the reader will find many curious remarks on this prophet.

4. — *grasshopper*.—Different species of locusts are here recounted. גִּזְיָא in Syr. Æth. Ar. signifies *incidere, resecare*; and גִּזְיָא in Chald. is *locus ubi ramus est abscissus*. See Cast. lex. לֵבִי may be derived from the Hebrew root, which signifies *lambere*. Or, it may come from the Arab. لَبِي, *albus*. White locusts abound in Morocco, ib. and Boch. ib. c. 1. Wings are attributed to לֵבִי, Nah. iii. 16. Ray says that there is a Spanish locust three inches long, and an African, four. On Insects, p. 63.

5. *Awake*.—From the long sleep occasioned by your intoxication. That the depredations of locusts injured the quality of wines for many years, see Harmer i. 388.

6. Ar. and two MSS. omit the וְ in וְלֵבִי.

6. — *a nation*.—Locusts, poetically so called. See Prov. xxx. 25, 26. See many instances of the same language in the best poets, quoted by Bochart, where we find from Orpheus

“ Ακριδος απλετον εθνος.”

And from Virgil, in his Georgic on bees :

“ Totiusque ordine gentis

Mores, et studia, et populos, et prælia dicam.”

Georg. iv. 4, 5.

— *hath gone up*.—A future event, which might be averted by repentance, ch. ii. 12, &c., is spoken of as having already taken place, to enliven

Who are strong and without number :

Their teeth *are as* the teeth of a † lion,

7 And they have the jaw-teeth of a lioness.

§ They have destroyed my vine, and *have made* my figtree a broken branch.

They have made it || quite bare, and cast *it* away: the branches thereof are made white.

8 Lament, as a bride, girded with sackcloth,

For the husband of her youth.

9 The offering of flour is cut off, and the drink-offering, from the house of Jehovah.

† Heb. devouring lion. § Heb. They have set my vine for a desolation, and my figtree for a broken branch. || Heb. In making bare have they made it bare.

the description by setting the images before the eye of the reader. See Præl. Heb. xv. 184.

7. — *have destroyed*.—Here, and v. 10, 15, instances of the paronomasia occur.

— *a broken branch*.—Vulg. has decorticavit. But ὁ. have εἰς συγκλασμον; Syr. ad divulsionem; Ar. ad discerptionem; and the Arabic root signifies to break, whence קצפה, *a broken branch of a tree*. Boch. and Cast. lex. “And thy figtree a foam, or swelling; meaning either the viscous matter that appears on the leaves of trees, where caterpillars or other insects have laid their eggs, or the swelling of the leaves which they sometimes occasion.” Dr. Forsayeth.

— *cast it away*.—Sc. the smaller branches, which they gnaw off.

— *are made white*.—ὁ. and Syr. read הלבין, *dealbavit*. But the present reading may be justified by Ps. li. 7. Isa. i. 18.

8. *Lament*.—אלי must have, O earth, or, O daughter of Sion, or, O congregation of Israel, as Chald. understood before it, and its root must be אלה, in the Chald. and Syr. signification of *ejulavit*. One MS. reads אבלי. Perhaps we should read אלי, Lament ye; the א and ו being often confounded. ὁ. repeat אלי.

— *as a bride*.—The commentators say, that the original word is ætatis non integritatis nomen. See Gen. xxi. 16. Judg. xxi. 12. Its root may be from the Arab. *separavit, segregavit*; because marriageable women were secluded in the east. Or, the word may be used largely; as virgo in Virg. Ecl. vi. 47, 52. Georg. iii. 263.

ὁ. Ar. read מבתולה, or, על בתולה, “more than a bride.”

9. — *is cut off*.—In the masculine. So v. 13.

- Mourn, O ye priests, ye ministers of Jehovah.
- 10 The field is laid waste, the ground mourneth :
For the corn is laid waste, the choice wine is * dried up,
the oil languisheth.
- 11 Be ashamed, O ye husbandmen ; howl, O ye vine-
dressers ;
For the wheat and for the barley ;
Because the harvest of the field is perished :
- 12 The vine is withered, and the figtree languisheth ;
The pomegranate, the palmtree also, and the quince :
All the trees of the field are withered.
Surely joy is withered from *among* the sons of men.
- 13 Gird yourselves *with sackcloth*, and mourn, O ye priests :
Howl, O ye ministers of the altar :
Come, lie all night in sackcloth, O ye ministers of my
God.
For the offering of flour, and the drink-offering, is with-
holden from the house of your God.
- 14 Appoint † ye a fast, proclaim a ‡ solemn day :
Gather the elders, *and* all the inhabitants of the land,
To the house of Jehovah your God ;
And cry unto Jehovah.
- 15 Alas [alas], for the day !

* Or, withered. † Heb. sanctify. ‡ Heb. a day of restraint.

— *Mourn*.—6. Ar. render imperatively, agreeably to the form of the verbs, v. 5, 8, 13.

10. *The field*.—6. supply כִּי. For the field, &c.

— *is dried up*.—See v. 12 and Zech. x. 11, for the force of the verb in this form.

12. *The vine*.—We have here a reason why the vinedressers should mourn ; as in v. 11, why the husbandman should be confounded. Bochart, ubi supra, observes, that it is a transposition ; like what occurs Cantic. i. 5, where the sense is, “ I am black as the tents of Kedar ; but comely as the curtains of Solomon.”

13. *Gird yourselves*.—Syr. and one MS. add *with sackcloth*.

— *of my God*.—6. Ar. read אֱלֹהֵי, of God ; and perhaps אֱלֹהֵי, was written contractedly. Four MSS. read יְהוָה.

15. *Alas*.—Syr. repeats the interjection twice, and V. 6. Arab. thrice. The measure is incomplete without a repetition.

- Because the day of Jehovah is near,
And as destruction from the Almighty shall it come.
- 16 Is not *our* food cut off before our eyes?
Yea, joy and gladness, from the house of our God?
- 17 The seeds have perished under their clods:
The store-houses are laid desolate, the garners are destroyed:
For the corn is withered.
- 18 How do the cattle groan,
How are the herds of oxen perplexed,
Because they have no pasture!
The flocks of sheep also are destroyed.
- 19 Unto thee, O Jehovah, do I call:

— *the day of Jehovah.*—Of divine vengeance.

— *as destruction.*—The same words occur Isa. xiii. 6. "Not like an ordinary calamity, but like destruction inflicted by the Almighty." "Perhaps, 'as a destruction from him who is able to destroy.' This would, in some measure, preserve the paronomasia; but would be too great a liberty." Secker.

Syr. adds *and say* to the end of v. 14. But I rather attribute v. 15 to the prophet Joel.

16. — Yea.—Καὶ ἐξ οὐκον, 6. MS. Pachom.

17. — *have perished.*—The word seems best derived from the Arab. *siccum evasit*. Gol. lex. 1513. Pocock. A drought is foretold, as well as a plague of locusts, see v. 19, 20; and Chandler in loc. observes from Bochart, and this writer from Pliny, that a great increase of locusts is occasioned by heat. See Bochart, Pocock, and Pol. Syn. on the three ἀπαξ λεγόμενα which occur in this line. I shall only observe further, that a kindred word to what we translate *seeds* has the same signification in Chald. and Syr., see Cast. lex; and that the word translated *clods* may as easily signify *massa terre convoluta* as אכרין signifies *manus convoluta*.

— *The store-houses.*—Perhaps subterraneous repositories, Jer. xli. 8. Bochart, p. II. L. IV. ch. xxi. p. 595. See on Amos ix. 6. Neither these nor other receptacles for the fruits of the earth were repaired, because there was nothing to treasure up in them.

18. — *destroyed.*—The Hebrew word imports destruction, or punishment, in consequence of guilt.

19. — *do I call.*—The prophet carries on the beautiful hypotyposis, by representing himself as a sharer in the calamity.

- For a fire hath devoured the pastures of the desert,
 And a flame hath burnt all the trees of the field.
 20 Moreover the cattle of the field cry unto thee :
 For the streams of waters are dried up ;
 And a fire hath devoured the pastures of the desert.

CHAPTER II.

- 1 Blow ye the trumpet in Sion :
 And sound an alarm in mine * holy mountain :
 Let all the inhabitants of the land tremble :
 For the day of Jehovah cometh, for *it is* near :
 2 A day of darkness and of gloominess ;

* Heb. the mountain of mine holiness.

— *pastures*.—There were spots in the desert, where flocks and herds might feed, Ps. lxxv. 12. ch. ii. 22.

20. — *desert*.—Eight MSS. and two ed. read מִדְּבָר, as v. 19.

CHAP. II. 1. *Blow ye the trumpet*.—Danger is thus proclaimed, Amos iii. 6. Hos. v. 8. Ezek. xxxiii. 3, 5.

— *And sound an alarm*.—*And* is omitted in Vulg. *δ*. Arab. Chald. and five MSS. There is more energy in the passage without it.

Natural means were used to prevent the devastations of locusts ; pits and trenches were dug, bags were provided, and combustible matter was prepared and set on fire. Shaw's Travels, 4to. 187. Sir Hans Sloane's Nat. Hist. of Jamaica, Introd. lxxxii.

2. — *of darkness*.—Solem obumbrant, says Pliny of locusts. Nat. Hist. xi. 29. Laborabat eo tempore pabuli omnis generis et annonæ inopia Syria, ob locustarum nusquam hominum memoria tantam visam multitudinem ; quæ, densæ nubis instar, die in media luce obscurata, volitantes, agrum circumquaque depastæ sunt. Thuanus, L. lxxxiv. vii. p. 364. tom. v. ed. Buckley. Suddenly there came over our heads a thick cloud, which darkened the air and deprived us of the rays of the sun. We soon found that it was owing to a cloud of locusts. Adanson's Voyage to Senegal, p. 127. Dublin, 12mo. 1759. See more in Bochart on the tenth verse of

A day of clouds and of thick darkness.
 As the dusk spread upon the mountains,
Cometh a numerous people and a strong.
 Like them there hath not been of old time;
 And after them there shall not be,
Even to the years of † many generations.

- 3 Before them a fire devoureth,
 And behind them a flame burneth:
 The land *is* as the garden of Eden before them,
 And behind them a ‡ desolate wilderness:
 Yea, and nothing § shall escape them.

† Heb. of generation and generation. ‡ Heb. a wilderness of desolation.
 § Heb. escape shall not be unto them.

this chapter, and in Chandler, *ib.*; where Hermanus is quoted as saying, that locusts obscure the sun for the space of a mile; and Aloysius, for the space of twelve miles.

— *As the dusk.*—See Bishop Lowth on Isa. viii. 20. And Pocock in *loc.* shows that Abu Walid, Abarbinel, and Montanus, gave the sense of *darkness* to the original word, one certain sense of which is *nigrum esse*. The punctuation of this clause is that of V. 6. Ar. Chald. Or point thus,

“ A day of clouds and of thick darkness;
 As the dusk spread upon the mountains.
 A numerous people and a strong *cometh*;
 Like them,” &c.

Spread upon the mountains like the morning. 6. Ch. But perhaps only for morning put darkness, or twilight. Secker.

— *of old time.*—It is said, Ex. x. 14, “Before them there were no such locusts, neither after them shall be such.” But commentators restrain this assertion to the land of Egypt.

3. — *a fire.*—They consume like a general conflagration. “They destroy the ground not only for the time, but burn trees for two years after.” Sir Hans Sloane’s *Nat. Hist. of Jamaica*, i. 29.

Wheresoever they feed, their leavings seem as it were parched with fire. Ludolphus, *Hist. of Ethiopia*, L. 1. c. xiii. *Multa contactu adurentes*. Pliny. xi. 29.

— *nothing shall escape.*—Sc. which the ground produces. *Sunt quæ pestem et calamitatem satorum omnium totis regionibus afferant, illataque fame antiquos agros deserere sæpenumero gentes coegerint*. Marcellus Virgilius in Bochart, P. II. L. IV. 1. After devouring the herbage, with the

- 4 Their appearance *shall be* like the appearance of horses,
And like horsemen || shall they run :
5 Like the sound of chariots, on the tops of the mountains
shall they leap :

|| Heb. so shall.

fruits and leaves of trees, they attacked even the buds and the very bark. They did not so much as spare the reeds, with which the huts were thatched. Adanson, *ubi supra*. Sometimes they enter the very bark of trees ; and then the spring itself cannot repair the damage. Ludolphus, *ubi supra*. Omnia morsu erodentes, et fores quoque tectorum. Plin. xi. 20.

“ Καθαπερ δε ὑπο των ακριδων κατοπιν ὕλην εστιν ιδειν ἐφελωμενην ἀπασαν.”
Jos. B.

J. l. 4. c. 9. Sec. 7. p. 1199. Of the devastations of locusts in Transylvania, 1747, 1748, and of their darkening the sky, see Ph. T. N. 491. p. 30. &c.” Secker.

“The locusts in Languedoc were about an inch in length, of a grey colour. The earth in some places was covered four inches thick with them, in the morning, before the heat of the sun was considerable ; but as soon as it began to grow hot, they took wing and fell upon the corn, eating up both leaf and ear, and that with such expedition, by reason of their number, that in three hours they would devour a whole field ; after which they again took wing, and their swarms were so thick that they covered the sun like a cloud, and were whole hours in passing. After having eaten up the corn, they fell upon the vines, the pulse, the willows, and even the hemp, notwithstanding its great bitterness. After this, these insects died, and stunk very much.” Phil. Trans. N. 112, A. D. 1686. Dr. Molyneux has given a curious account of the devastations occasioned in Connaught by the Dor, or Hedge-chaffer, A. D. 1697. “The grinding of the leaves in the mouths of this vast multitude all together made a sound very much resembling the sawing of timber.” “The Septuagint and Vulgate give this beetle the name of *βρουχος*, or bruchus, from *βρυχω*, *strideo*, intimating the remarkable noise it makes both in its eating and flying, whence the French name *Hanneton*, from *Aliton*, quasi *alis tonans*.” Phil. Trans. 234.

4. — of horses.—Many writers mention the resemblance which the head of the locust bears to that of a horse ; whence the Italians call them cavalette. Caput oblongum, equi instar, prona spectans. Ray on Insects. See Rev. ix. 7. and Bochart in loc.

5. *Like the sound of chariots*.—See Rev. ix. 9. Nahum iii. 2. Et grandiores cernuntur, et tanto volant pennarum stridore, ut aliæ alites credantur. Plin. xi. 29. And Remigius, quoted by Bochart in loc. says,

Like the sound of a flame of fire *which* devoureth stubble.

They shall be like a strong people set in battle * array.

6 Before them shall the † people be much pained;

All faces shall gather blackness.

7 They shall run like mighty men;

Like warriors shall they climb the wall:

And they shall march every one in his ‡ way?

* Heb. arrayed for war.

† Heb. peoples.

‡ Heb. ways.

Magnum sonitum faciunt, quando mittuntur; in tantum, ut a sexto milliari possit audiri sonitus eorum. Quand ces insectes volent en société, ils font un grand bruit. Elles s'élèvent avec un bruit semblable à celui d'une tempête. Elles engloutissent, devorent, écorchent, rongent, et pelent toute la verdure des champs avec un si grand tintamare, qu'elles se font entendre de loin. Encycl. voc. Sauterelle. But the sound of their hinder legs in leaping, *feminum attritus*, taken notice of by Aristotle and Pliny, is here meant. See Boch. ib.

— *leap*.—La plupart des sauterelles sautent plus qu'elles ne volent; et leur saut est tel, qu'ils s'élancent en décrivant, dit-on, un espace qui à deux cent fois la longueur de leur corps. Encycl. ib. And hence some of its Greek names: *ατακνης*, from *αττω*, to leap; and *αττελαφος*, quasi *αττελαφος*, cervus saliens. Boch. ib. 448.

— *the sound of a flame of fire*.—Cyril says of them that, while they are breaking their food with their teeth, the noise is like that of flame driven about by the wind. Boch. in loc.

6. — *All faces*.—See Nahum ii. 10.

Shall tremble before them, or be much afraid of them, as Jer. v. 22. Secker.

7. — *like mighty men*.—The particles of similitudes here, and v. 4. 5, show that real locusts are described, and not the Assyrian Army. Quis Assyrios dixerit ut equites fuisse, cum revera equites fuerint, iique magno numero? Boch. in v. 4. Notandum hunc qualemunque exercitum non jam dici populum, sed ut populum. Id. in v. 5.

— *in his way*.—Many writers mention the order of locusts in their flight and march, and their manner of proceeding directly forward, whatever obstacles were interposed. Jerom, who had seen them in Palestine, says, Tanto ordine volitant, ut instar tesserularum, quæ in pavimentis artificis finguntur manu, suum locum teneant; et ne puncto quidem, ut ita dicam, ungueve transverso declinent ad alteram. See more authorities in Bochart.

- Neither shall they turn aside from their paths :
 Neither shall one thrust another :
 They shall march each in his road :
 8 And *if* they fall upon the sword, they shall not be wounded.
 9 They shall run to and fro in the city, they shall run upon the wall, they shall climb up into the houses :
 They shall enter in at the windows, like a thief.
 10 Before them the earth quaketh, the heavens tremble :
 The sun and the moon are darkened ;
 And the stars withdraw their shining.
 11 And Jehovah shall utter his voice before his army :

— *Neither shall they.*—Seven MSS. read ולא. They shall not turn aside, &c.. But the versions and Chald. have ולא.

— *turn aside.*—So V. ὁ. Ar. Syr. and Bishop Lowth's pref. to Isa. p. xiii. ; which is giving עברת the sense of חרע, *to pervert*, with which it agrees in sound. See Pocock. We must observe also that עבר signifies *to turn away*.

Μη εκκλινουσι τας τριβους αυτων, ὁ. Literally, Shall not turn aside from their way. Secker.

8. — *upon the sword.*—בער. F. בעל. Sed qu. Secker.

— *they shall not be wounded.*—Many MSS., three editions, the versions and Chald. read ולא.

"And they shall fall on the sword, and shall not be wounded." בצע signifies *to cut*, in Chald. and Syr. Houbigant says, Omnino פצע, *vulnerabuntur*.

This refers to the scales with which locusts are covered, as with a coat of mail.

"Cognatus dorso durescit amictus :
 Armavit natura cutem."

Claudian de locusta. Epigr. 3. See Bochart.

9. — *into the houses.*—See Ex. x. 6.

— *like a thief.*—John x. 1.

10. *Before them.*—The first hemistich expresses great consternation and calamity. The two other hemistichs may well have a literal sense, see on v. 2 ; or they may denote, in the strong eastern manner, devastation spread through a whole country.

11. — *shall utter his voice.*—God is sublimely introduced as animating his army by his voice.

For his camp is very great:

For he is strong that executeth his word:

For the day of Jehovah is great,

And very terrible. And who shall be able to bear it?

12 Yet even now, saith Jehovah,

Turn ye unto me with all your heart;

With fasting, and with weeping, and with mourning:

13 And rend your hearts, and not your garments;

And turn unto Jehovah your God:

For he is gracious and merciful,

Slow to anger, and of great kindness,

And repenteth him of evil.

14 Who knoweth *if* he will turn and repent,

And leave § a bountiful gift behind him;

An offering of flour and a drink-offering unto Jehovah
your God?

§ Heb. a blessing.

12. — *With fasting.*—V. ḡ. MS. Ar. and ed. Pachom. Ar. Syr. Seven MSS. and one edition read בָּצוּם.

ḡ. leg. יָדוּחַ אֱלֹהִים. Bährdt. So also Arab.

13. — *garments.*—It was customary among the easterns, and other nations, to rend their garments in token of sorrow or fear, Jer. xxxvi. 24 So Virgil:

“It scissa veste Latinus.”

“Rend your heart, rather than your garments.”

Or,

“And not your garments only.”

See Chandler.

A strong and beautiful manner of exhorting to contrition and repentance.

—*repenteth.*—God is said to repent, when humiliation and amendment make it unfit that he should inflict the punishment threatened by him.

14. — *if he will turn.*—See Jonah iii. 9, for the omission of אִם.

—*a bountiful gift.*—A blessing, or ground of blessing. The word denotes a gift, 2 Kings v. 15; and abundance, Mal. iii. 10; which is one of its senses in Arabic. See Cast. lex. “ברכה est copia bonorum (ut εὐλογία in N. T.) hoc loco frugum.” Bährdt.

—*your God.*—ḡ. MS. A. and Arab. read *our God*.

- 15 Blow ye the trumpet in Sion ;
 || Appoint ye a fast, proclaim a * solemn day ;
- 16 Gather the people, sanctify the congregation, assemble the elders ;
 Gather the children, and those that suck the breasts :
 Let the bridegroom go out of his chamber, and the bride out of her closet.
- 17 Let the priests, the ministers of Jehovah, weep
 Between the porch and the altar :
 And let them say, spare thy people, O Jehovah,
 And give not thine heritage to reproach ;
 That the nations should † rule over them.
 Wherefore should they say among the ‡ people, Where is their God ?
- 18 Then will Jehovah be jealous for his land,
 And will pity his people.
- 19 Yea, Jehovah will answer and say unto his people ;
 Behold, I will send unto you
 Corn, and choice wine, and oil ; and ye shall be satisfied therewith :

|| Heb. sanctify.

† Or, use a by-word against them.

* Heb. a day of restraint.

‡ Or, heathen.

15. *Blow ye the trumpet.*—Numb. x. 7.

16. — *the children.*—Let not the attendants on these plead their charge in excuse for absence.

— *bridegroom.*—On the day of marriage, or during the time of the marriage feast.

17. — *and the altar.*—See Gen. i. 6. Lev. xx. 25. Mal. iii. 18. Jonah iv. 11, and other instances of ל after ב in Nold. ל, Sec. 14.

The altar of burnt-offerings stood before the porch of the temple, 2 Chron. viii. 12 ; and the mid-space in the open court was naturally a place of great concourse, that the prayers of the people might accompany the sacrifice.

— *rule over them.*—This translation may be supported ; because, when they were distressed by the locusts, they would be an easier prey to an enemy. But to make a proverb of them is the more natural translation. על is used in that sense, Ezek. xvi. 44. Here the particle is ב, which is used in the phrase of cursing or blessing any one : and the phrase is here of the same nature. Secker. See Bishop Lowth's Isaiah, p. xxxviii.

And I will no longer make you a reproach among the nations.

- 20 But I will remove far from you the northern *army* ;
 And I will drive him into a dry and desolate land :
 His van towards the eastern sea,
 And his rear towards the western sea ;
 And his smell shall come up, and his ill savour shall
 come up,
 Though he have § done great things.

§ Heb. magnified to do.

20. — *northern army*.—Or *enemy, nation, people* ; that is, the locusts, which might enter Judea by the north, as Circassia and Mingrelia abound with them. See Thevenot quoted in the City Remembrancer, i. 22. Or, the locusts may be thus called, because they spread terror like the Assyrian armies, which entered Judea by the north. See on Zeph. ii. 13.

Some of these locusts were to be driven by the wind into the desert; some into the Dead Sea, which lay eastward of Jerusalem; and some into the Mediterranean or western sea. קִדְּ is the east, or *fore* part of the sky where the sun rises; and that by the *hinder* sea is meant the Mediterranean, see Deut. xi. 24; and Chald. has the evening [or western] sea. Gregatin, sublato vento, in maria aut stagna decidunt. Plin. See Ex. x. 19.

—*his smell*.—That a strong and pestilential smell arises from putrified heaps of locusts, whether driven upon land, or cast up from the sea in which they have perished, appears from the testimony of many writers. Among various other authorities to the same effect, Jerom is quoted by Bochart as saying, that in his time those troops of locusts which covered Judea were cast by the wind in mare primum et novissimum; and that, when the waters threw them up, their smell caused a pestilence. Thevenot says of them, They live not above six months; and, when dead, the stench of them so corrupts and infects the air, that it often occasions dreadful pestilences. City Remembr. i. 123. There came such a stench from those which appeared at Novogorod in 1646, as not only offended the nose, but the brain; it was not to be endured; men were forced to wash their noses with vinegar, and hold handkerchiefs dipped in it continually to their nostrils, ib. 125. In Ethiopia, when they die and rot, they raise a pestilence. Mead. i. 36. Edinburgh, 12mo. 1763.

—*ill savour*.—So the radicals of the Hebrew word signify in Chald., and all the versions have an equivalent word, if, with Drusius, we read βρωμος for βρομος in δ.

- 21 Fear not, O land, exult and rejoice ;
For Jehovah hath || done great things.
- 22 Fear not, O ye cattle of the field ;
For the pastures of the desert spring up,
For the tree beareth its fruit,
The figtree and the vine yield their strength.
- 23 And, O ye sons of Sion, exult
And rejoice in Jehovah your God :
For he giveth you the former rain in just proportion,
And causeth showers to come down upon you,
Even the former rain and the latter rain as aforetime.
- 24 And the threshing-floor shall be full of corn,
And the vats shall overflow *with* choice wine and *with*
oil.
- 25 And I will restore unto you the years
Which the locust hath eaten,
The devouring-locust, the consuming-locust, and the
grasshopper ;

|| Heb. magnified to do.

— *done great things.*—Committed great devastation. But two MSS. read ירדל ידוה.

“For Jehovah hath done great things.” See Ps. cxxvi. 2, 3. The Rev. Mr. Wintle, Rector of Brightwell, in Berkshire, very obligingly communicated to me this remark, together with some others on the prophet Habakkuk.

בי הניל לעשו. Sic ó. Sed forte ortum habent hæ voces ex v. seq. Secker.

See a like repetition, v. 26, 27. and i. 19, 20.

21. — *Jehovah hath done.*—In removing such an army of locust.

23. — *giveth.*—נרץ may be a participle, as קרא, v. 32.

— *the former rain.*—It fell after autumn ; and seems to be so called from ירה, *jecit* ; because its season was post *jactam sementem*. “אח המורה, βροχματα, ó. Sic bis reddiderunt בריה ; et sequitur hic מורה” Secker. But fourteen MSS. read יורה.

לצדק. Perhaps, bountifully. See Nold in ל. Secker.

צדק cum sit *liberalitas*, לצדק, *verto large*. Bahrdt.

— *the latter rain.*—This fell about harvest, towards the end of April. Hence its name, from לקש, *collegit*.

— *as aforetime.*—Read כראשון, with V. ó. Ar. Syr. and one MS. Chald. has, *in the month Nisan*. See Harmer. i. 34—40.

- My great army which I sent among you.
 26 And ye shall eat * in plenty and be satisfied,
 And shall praise the name of Jehovah your God,
 Who hath dealt † wondrously with you:
 And my people shall never be ashamed.
 27 And ye shall know that I *am* in the midst of Israel:
 And *that* I *am* Jehovah your God, and none else:
 And my people shall never be ashamed.
 28 And it shall come to pass afterward
That I will pour out my Spirit upon all flesh:
 And your sons and your daughters shall prophesy;
 Your old men shall dream dreams;
 Your young men shall see visions:
 29 And also upon the men-servants, and upon the hand-
 maids,
 In those days will I pour out my Spirit.

* Heb. eating and being satisfied.

† Heb. done with you *so as* to act wondrously.

25. — *My great army.*—We have here a key to the grand and beautiful description which runs through these two chapters. And if we consider the note on v. 7, and the propriety of the adjuncts, as applicable to locusts, and often to locusts only, there can remain no doubt but that the prophet is to be understood in a literal sense as foretelling a plague of locusts. Every reader of taste must be struck with the poetical and sublime manner in which the allegory is conducted. There is not a more splendid piece of poetry extant.

26. — *never be ashamed.*—Provided they continue to serve me.

28. — *afterward.*—But God has infinitely greater blessings in store for his people. The words אחר־כֵּן are very indefinite, and therefore admit of the rendering, or paraphrase, Acts ii. 17, *in the last days*, where codex regius Parisinus, Cyril of Jerusalem, and the Apostolical constitutions, add *μετα ταυτα*.

—*upon all flesh.*—Though the Jews only are enumerated, there is a latent reference to the effusion of the Spirit on the Gentiles also, in the times of the gospel-dispensation.

The two last hemistichs in this verse are transposed, Acts ii. 17.

It is more poetical to omit the copulatives, with the Hebrew, in the two last hemistichs; though in *o. Ar. Syr.* Acts ii. 17. they are twice prefixed, and *V. Chald.* prefix them to the last hemistich.

- 30 And I will shew wonders in the heavens and in the earth;
 Blood, and fire, and pillars of smoke.
- 31 The sun shall be turned into darkness, and the moon into blood,
 Before the great and terrible day of Jehovah come.
- 32 But it shall come to pass *that* whosoever shall call on the name of Jehovah shall be delivered;
 For in mount Sion and in Jerusalem shall be deliverance,
 As Jehovah hath said;
 Even among the remnant whom Jehovah shall call.

CHAPTER III.

- 1 * For behold in those days, and at that time,

* Or, surely.

29. — *servants*—*handmaids*.—*ó*. MS. A. and Ar. have *my servants*, *my handmaids*, as in Acts; and V. has *servos meos*. Syr. and Chald. agree with the Hebrew. Possibly, "העבדים" was written contractedly for the plural העבדים; and thus led to the rendering of *my servants*. For the fact, see 1 Cor. xii. 13.

— *my Spirit*.—In the Acts, the words, *and they shall prophesy* are added. But Beza's MS. and Jerom omit them.

30. — *in the heavens and in the earth*. Some authority may be seen in Wetstein and Kuster for omitting *avw* and *karw* in the Acts.

— *Blood*.—Very great slaughter, and the burning of many towns, and even of a part of Jerusalem itself, preceded the destruction of the city and the temple, and the total subversion of the Jewish polity, by the Romans.

31. *The sun*.—These expressions must be understood of "the fearful sights and the great signs from heaven," Luke xxi. 11, which alarmed the minds of the Jews before the taking of Jerusalem by Titus.

32. — *shall be delivered*.—This refers to the safety of the Christians during the Jewish and Roman war. "For among the inhabitants of Mount Sion and of Jerusalem, that is, by a synecdoche of the part for the whole, among the Jewish people, shall be deliverance; as Jehovah hath spoken by me and by other prophets."

CHAP. III. 1. *For*.—As an earnest of this, my people shall be restored to their land, and their enemies shall be humbled.

- When I shall bring again the captivity of Judah and of Jerusalem,
- 2 That I will assemble all the nations,
And will bring them down into the valley of Jehoshaphat;
And there will I execute judgment upon them for my people;
And *for* mine heritage Israel, whom they scattered among the nations,
And *then* divided my land:
- 3 Yea, they cast lots for my people;
And † gave a boy for a harlot,
And sold a damsel for wine to drink.
- 4 And what have ye also to do with me, O Tyre and Sidon,
And all the borders of Palestine?
Do ye requite me with retaliation?
Now, if ye retaliate upon me,
Soon *and* swiftly will I bring again your retaliation on your own head.

† Or, bartered.

2. — *all the nations*.—This must be restrained to the neighbouring nations. See v. 12.

— *the valley of Jehoshaphat*.—A valley in which a battle was to be won, most probably by Nebuchadnezzar, which would utterly discomfit the ancient enemies of the Jews, and resemble the victory which Jehoshaphat obtained over the Ammonites, Moabites, and Edomites, 2 Chron. xx. 22—26.

— *execute judgment*.—See 2 Chron. xxii. 8. Ps. ix. 19. I will discomfit them before their enemies. There is an allusion to the word Jehoshaphat, which signifies *Jehovah judgeth*.

3. — *for wine*.—"In Mingrelia they sell captive children for provisions and for wine. Sir John Chardin, in Harmer ii. 374.

4. — *O Tyre and Sidon*.—When the Babylonians, the appointed instruments of my vengeance, afflict my land, why do you also, and the bordering nations, assist them? Do you take this occasion of avenging the former victories of my people over you? If so, this your act of revenge shall be speedily punished.

— *Soon and swiftly*.—See Isa. v. 26. Pocock understands both the words adverbially.

- 5 Because ye have taken my silver and my gold,
And have brought into your palaces my desirable *and*
goodly things;
- 6 The sons also of Judah, and the sons of Jerusalem,
Ye have sold to the sons of the Grecians,
That ye might remove them far from their border;
- 7 Behold, I will raise them out of the place
Whither ye have sold them;
And I will bring again your retaliation on your own head;
- 8 And I will sell your sons and your daughters
Into the hands of the sons of Judah;
And they shall sell them to the Sabeans, to a nation afar
off:
For Jehovah hath spoken *it*.
- 9 Proclaim ye this among the nations:
‡ Declare ye war, raise up the mighty ones;
Let all the warlike men draw near, *let them* come up:
- 10 Beat your ploughshares into swords, and your pruning-
hooks into spears:
Let the weak say, I *am* strong.

‡ Heb. sanctify.

6. — *Grecians*.—Descendants of Javan, Gen. x. 2, 5. They trafficked with Tyre and traded in slaves, Ezek. xxvii. 13. “Homerus passim, *vic* Αχαιων.” Bahrdr.

7. — *I will raise them*.—Grotius in loc. mentions that Alexander and his successors set at liberty many Jews who were slaves in Greece. Many also, on occasion of Cyrus’s decree, might return to their country from such parts of Asia Minor and the Ionian Islands as were subject to that monarch.

— *on your own head*.—Ezek. xxv. xxvi. will furnish a comment on this passage. Nebuchadnezzar conquered the several countries there enumerated. See Jer. xxv. 15—29. The sea-coasts of Palestine were also invaded by Alexander the Great.

8. — *sons of Judah*.—This might happen on occasion of Judas Maccabeus’s victories, 1 Macc. v. 3, 7, 15, 21.

— *afar off*.—See Jer. vi. 20. Matth. xii. 42. So Babylon is called a far country, Isa. xxxix. 3.

10. — *the weak*.—Let even the unwarlike arm themselves on this occasion.

- 11 Collect yourselves and come, All ye nations round about;
And assemble yourselves together; *yet* there doth Jehovah
bring low thy mighty ones.
- 12 Let the nations rise and come up
To the valley of Jehoshaphat;
For there will I sit
To judge all the nations round about.
- 13 Put ye in the sickle, for the harvest is ripe:
Come get ye down, for the wine-press is full, the vats
overflow:
For their wickedness *is* great.
- 14 Multitudes, multitudes, in the valley of excision:
For the day of Jehovah *is* near in the valley of excision.

11. — *doth Jehovah bring low*.—Literally “hath Jehovah brought low.” What he will do, is spoken of as done. דרר, *descendere fecit*; in Chald. and Syr. *dejecit, humiliavit*.

— *thy mighty ones*.—Syr. renders, “your mighty ones,” and Chald. “their mighty ones.”

12. — *To judge*.—To punish by a signal overthrow.

13. *Put ye in*.—שלח, *immittite*. So πεμψον το δρεπανον σου, Apoc. xiv.

15. Bahrdt.

— *get ye down*.—Houbigant observes that δ. render πατετε, דרכו, “tread the grapes.” This beautiful reading is confirmed by Ar. Syr. Chald.

“Spumat plenis vindemia labris.

Huc, pater O Lenæ, veni nudataque musto

Tinge novo mecum direptis crura cothurnis.”

Virg. Georg. ii. 6.

πατετε, δ. Chald. דרכו, recte. Vide Thren. i. 15. Sed vid. Pocock. Secker.

— *their wickedness is great*.—This explains the figurative language which precedes. They are ripe for excision. Let the wine-press of my wrath be trodden. גר is the *calcatorium*; יקב, *the lake*, ὑποληυσιον. See Bishop Lowth on Isa. v. 2.

14. *Multitudes, multitudes*.—That is, very great multitudes.

— *of excision*.—I attribute to דרר the sense of *to cut, to cut off*. See Lev xxii. 22. Job xiv. 5. The word may mean *decided vengeance*; or, it may refer to the threshing instrument which forced out the grain and at the same time *cut* the straw.

- 15 The sun and the moon are darkened,
And the stars withdraw their shining.
- 16 Jehovah also will roar from Sion,
And from Jerusalem will he utter his voice;
And the heavens and the earth shall shake:
But Jehovah will be a refuge to his people,
And a strong hold to the sons of Israel.
- 17 And ye shall know that I *am* Jehovah your God,
Dwelling in Sion mine § holy mountain:
And Jerusalem shall be || holy,
And strangers shall no longer pass through her.
- 18 And it shall come to pass, in that day,
That the mountains shall drop down sweet wine,
And the hills shall flow *with* milk;
And all the torrents of Judah shall flow *with* water:
And a fountain shall come forth from the house of
Jehovah,
And shall water the valley of Shittim.
- 19 Egypt shall be a * desolation,

§ Heb. the mountain of mine holiness.

|| Heb. holiness.

* Heb. for a desolation.

15. *The sun.*—That is, great revolutions shall happen in the vanquished nations.

16. — *will roar.*—See on Amos i. 2.

— *from Sion.*—This may refer to the conquests under the Maccabees.

17. — *no longer.*—But my people shall return from Babylon. If we render, *no more*, we must suppose a reference to Jerusalem on its establishment.

18. — *in that day.*—After the return from Babylon.

— *sweet wine.*—Incultisque rubens pendebit sentibus uva. Virg.

See Amos ix. 13.

— *milk.*—Flumina jam lactis, jam flumina nectaris ibant. Ovid.

— *Shittim.*—In the plains of Moab, near Jordan, Numb. xxxiii.

49. Josh. iii. 1. In this verse either the times of the Messiah are described; or we have a description of Jerusalem after its final restoration, when a golden age shall commence among its inhabitants, and when the knowledge of God and of his Christ shall a second time be widely diffused from it. See Ezek. xlvii. 8. Zech. xiv. 8.

19. *Egypt.*—There shall be a signal difference between Egypt and

And Edom shall be a † desolate wilderness :
 For *their* violence against the sons of Judah ;
 Because they shed innocent blood in their land :

- 20 But Judah shall dwell for ever,
 And Jerusalem *shall remain* ‡ from generation to generation :
 21 And I will avenge their blood *which* I have not avenged ;
 And Jehovah will dwell in Sion.

† Heb. for a wilderness of desolation.

‡ Heb. to generation and generation.

Idumea, whose people shall be lost in the mass of other nations, and whose sovereignty shall not be restored, and Judah and Jerusalem, whose inhabitants shall be reinstated after their captivity, and on their future return, shall dwell for ever in their land; Jehovah displaying his glory among them.

21. — *avenge*.—I will, as it were, declare it pure and innocent, by punishing their unjust and cruel adversaries. “6. Syr. videntur legisse ונקמתי.” Secker.

It is uncertain whether we have the key to this difficult chapter, which may not be fully understood till Jerusalem is rebuilt, and till the prophecies, Ezek. xxxix. 5, 11. Rev. xx. 8, 9, are accomplished.

For *the valley of Jehoshaphat* may be rightly explained, v. 2, and may be used in an inferior sense; as Tyre, Sidon, and Palestine are mentioned, v. 4, and the Grecians and Sabeans, v. 6, 8; and yet it may take its primary and proper sense, v. 12, and refer to a great † still future; and such an event as will give due emphasis to v. 13- 1

THE BOOK

OF

ZEPHANIAH.

CHAPTER I.

- 1 THE Word of Jehovah, which came unto Zephaniah
the son of Cushi, the son of Gedaliah, the son of Amariah,
the son of Hizkiah, in the days of Josiah, the son of
Amon, king of Judah.
- 2 I will * utterly take away all things
From off the face of the land, saith Jehovah.
- 3 I will take away man and † beast;
I will take away the birds of the heavens, and the fishes
of the sea;

* Heb. in taking away I will take away.

† Heb. cattle.

CHAP. I. 1. — *Josiah.*—That is, from before Christ, 640 to 609.

2. — *utterly.*—Surely. Dr. Wheeler.

3. — *beast.*—Of the tame and domestic kind.

— *birds—fishes.*—I will bring judicial and extraordinary desolation upon the land, which shall extend itself even to the birds and fishes. See Hos. iv. 3. Jer. iv. 25.

“Ipsa est aer avibus non æquus, et illæ
Præcipites alta vitam sub nube relinquunt.”

Virg. Georg. iii. 546.

It is known that birds are affected by pestilential disorders arising from putrified carcases. They fall dead, when they alight on bales of cloth infected by the plague.

“Jam maris immensi prolem, et genus omne natautum,
Littore in extremo, ceu naufraga corpora, fluctus
Proluit.”

Virg. ib. 541.

And the stumbling-blocks of the wicked.

And I will cut off man from the face of the land, saith Jehovah.

4 And I will stretch out mine hand upon Judah,

And upon all the inhabitants of Jerusalem :

And I will cut off from this place the residue of Baal,

The name of the sacrificers with the priests :

5 And those who bow themselves on the house tops to the host of heaven ;

And those who bow themselves, *and* who swear by Jehovah, and who swear by Malchom :

6 And those who have turned back from ‡ following Jehovah ;

And those who have not sought Jehovah, neither have inquired of him.

‡ Heb. after.

Commentators observe, that such collections of water as the Hebrews sometimes call seas, might be made destructive to fishes by blood and carcases.

— *the stumbling-blocks.*—The idols. אִמָּ is sometimes the sign of the genitive case. But Houbigant reads והכשלוני, *and I will overthrow*, and observes, that *ו* read ויכשלו, *et infirmabuntur*, or, *et cadent*.

And the stumbling-blocks, *even* the wicked. Dr. Wheeler.

— *of the wicked.*—See Lowth ; i. e. idols, which make them stumble. Secker,

4. — *The name.*—The versions, Chald. eleven MSS. and three editions read ואמ, *and the name*.

— *sacrificers.*—See on Hos. x. 5.

5. *And those who bow themselves.*—The original word in the second hemistich of this v. is omitted in *δ*. MS. A. and Arab. and *δ*. MS. A. read והנשבעים, *And who swear*. “ MS. Copt. reads only *jurantes per Molochum regem*.” Mr. Woide.

— *on the house tops.*—Where altars were raised for the worship of the heavenly host in their brightness. See 2 Kings xxiii. 5, 12. Jer. xix. 13. xxxii. 29.

— *Malchom.*—See on Hos. iv. 15, and on Amos v. 26. “ Hos. iv. 5.” Lowth. “ 2 Kings xvii. 33.” Secker.

6. — *inquired of him.*—Many MSS. read וירשוהו. Have not con-

- 7 Be silent before the Lord Jehovah ;
 For the day of Jehovah is near :
 For Jehovah hath made ready a sacrifice, he hath
 § appointed his guests.
- 8 And it shall come to pass, in the day of the sacrifice of
 Jehovah,
 That I will || visit the * chief men, and the sons of the
 king,
 And all that are clothed with strange apparel.
- 9 And I will visit every one that leapeth on the threshold
 in that day ;
 Who fill the house of their master by violence and deceit.
- 10 And it shall come to pass in that day, saith Jehovah,
That there shall be the noise of a cry from the Fish-gate,
 And of an howling from the Second city ;
 And of a great breach from the hills.

§ Heb. sanctified.

|| Heb. visit upon.

* Heb. princes.

sulted God by the high priest, or by prophets, to learn his will. Or, we may render,

“ Neither have inquired for, or after, him.”

Dr. Wheeler translates,

“ Nor searched after him.”

7. — *guests*.—The Babylonians. Here is a beautiful allusion to the custom of a feast on a sacrifice. See Bishop Lowth on Isa. xxxiv. 6.

8. — *sacrifice of Jehovah*.—One MS. reads “in this day, saith Jehovah;” inserting for ובה, the words יהוה נאם; and two other MSS. have יהוה.

— *strange apparel*.—Used for idolatrous purposes. See Deut. xxii. 11. “Strange, foreign, i. e. idolatrous.” See Lowth. Secker.

9. — *leapeth*. Invadeth the house of his neighbour, joyfully bounding on the threshold. Cappellus. This sense is favoured by what follows.

— *on the threshold*.—Or, over. See Lowth. *Master's*, Lord's. 6. Vulg. understand it of God. Secker.

10. — *Fish-gate*.—Mentioned Neh. iii. 3. It was opposite to Joppa, according to Jerom.

— *Second city*.—A part of Jerusalem mentioned, 2 Kings xxii. 14. 2 Chron. xxxiv. 22.

— *breach*.—Συντρυμμος, 6. A great breaking in of the Chaldean army from the hilly part of Jerusalem.

- 11 Howl, Ye inhabitants of the lower *city* ;
For all the trafficking people are cut off,
All the bearers of silver are destroyed.
- 12 And it shall come to pass, at that time,
That I will search Jerusalem with lights,
And I will † visit the men that are settled on their lees ;
That say in their hearts, Jehovah doeth no good, neither
doth he evil.
- 13 And their substance shall become ‡ a spoil, and their
houses § a desolation :
And they shall build houses, but shall not dwell *in them* ;
And they shall plant vineyards, but shall not drink the
wine thereof.
- 14 The great day of Jehovah *is* near ;
It is near, and hasteth much,

† Heb. visit upon.

‡ Heb. for a spoil.

§ Heb. for a desolation.

11. — *lower city*.—A valley in Jerusalem, which divided the upper from the lower city. Cast. lex. This is agreeable to the etymology of the word, which signifies *a hollow place, a mortar*. *Ev τῷ βαθεῖ*. Theod. In torrente Cedron. Chald.

— *the bearers of silver*.—Two MSS. read נטל, and Syr. has שקלי, *portantes*. נטל may be the participle in Niphal from טל, and may be rendered *laden*. The rich merchants in general, or the money-changers in particular, may be meant. “All the weighers of silver. נטל, Syr. pondus quoddam. נטל, grave fuit.” Dr. Forsayeth.

12. — *that time*.—“After דרדא, MS. Copt. adds, *dicit Dominus*.” Mr. Woide. See Syr. and v. 10.

— *with lights*.—Thoroughly and diligently. See Luke xv. 8.

— *settled on their lees*.—The thoughtless tranquillity of the rich is compared to the fixed unbroken surface of fermented liquors. See Jer. xlviii. 11. Amos vi. 1.

13. — *build houses*.—Amos is more expressive.

“Though ye have built houses of hewn stone,
Yet ye shall not dwell in them :
Though ye have planted pleasant vineyards,
Yet ye shall not drink the wine of them.”

Ch. v. 11.

- The report of the day of Jehovah is bitter :
 Then shall the mighty man cry out.
- 15 That day is a day of wrath ;
 A day of distress and of anguish ;
 A day of desolation and of destruction ;
 A day of darkness and of gloominess ;
 A day of clouds and of thick darkness :
- 16 A day of the trumpet, and of shouting,
 Against the fenced cities,
 And against the high towers,
- 17 And I will distress men, and they shall walk like the
 blind,
 Because they have sinned against Jehovah :
 And their blood shall be poured out as dust, and their
 flesh *shall be* as dung.

14. — *The report.*—See Gen. xlv. 16.

— *is bitter.*—Or, Lord is bitter; the mighty man shall cry there, or then. See Lowth. Secker.

— *Then.* See $\square w$, Nold. Sec. 6.

— *cry out.*—The word in Arab. signifies, *valde exclamavit, ita auxilium imploravit*. Cast. Lex. Schultens renders it, *auxilium inclamabit*. Animadv. Phil. p. 528.

15. — *of desolation.*—The form of the Hebrew words would be preserved by rendering:—

“A day of wasteness and of devastation.”

16. — *towers.*—Properly such as were erected at the angles of walled cities.

The topic of approaching calamity from Jehovah is often insisted on in the prophets; but no where, I think, with such a beautiful amplification as in the 14th, 15th, and 16th verses.

17. — *men.*—That ב is used for אָנ , see on Nah. i. 2.

— *like the blind*—See Deut. xxviii. 29. Isa. lix. 10, in each of which places the image is heightened by the circumstance of groping, or stumbling, like the blind, even at noon-day. The general sense is, they shall be in a state of anxiety and danger.

— *dust.*—This is said to be poured out Lev. xiv. 41.

— *flesh.*—So the original word signifies in Arabic, as Houbigant observes. See $\mathcal{C}$. and Mal. i. 7. After *flesh*, a verb, as הָשַׁךְ , *shall be cast forth*, must be supplied. See on Hos. ii. 18.

- 18 Moreover their silver || and their gold,
 Shall not be able to deliver them,
 In the day of the wrath of Jehovah :
 But by the fire of his jealousy shall the whole land be
 devoured.
 For a full end, *and* also a speedy one will he make
 With all the inhabitants of the land.

CHAPTER II.

- 1 GATHER yourselves together and assemble, O nation
 not desired :
 2 Before the decree be * executed, *that your day pass away*
 as chaff :

|| Heb. moreover.

* Heb. bring forth.

18. — *and also a speedy one.*—So V. *ó.* Ar. Aquila, Symmachus. Or, *and also a terrible one.* See Syr. For a like turn of expression, see Isa. x. 23. xxviii. 22.

CHAP. I. 1. — *assemble.*—Many MSS. and some editions read וקשו. Vulg. has *congregamini*, and Symmachus συλλεγητε. *ó.* translate συνδεσθητε, and Ar. Syr. to the same effect. Chald. may have read וקברו, *and draw near.* Houbigant proposes וכושו; but the Hebrew word כנס is *congregate, colligere*, actively.

— *not desired.*—That is, hated.

2. — *be executed.*—The figure of a decree *bringing forth* is unusual, and seems harsh. Chald. may have read לכו, *prodeat*; but the common and regular word would be צא, *exeat*. *ó.* read in the London Polyglot, כמזר לא תהיו כצץ עבר; from which Syr. only differs in reading כמזר.

“ Before ye become as the flower [Syr. as the chaff] *which passeth away.*”

But if we consult the Aldine edition, and that of Sixtus Quintus, we shall find another reading; *πρὸ τοῦ γενέσθαι ὑμᾶς ὡς ἀνθος παραπορευομενον ἡμεῖς f. ἡμεῖς.* And MS. Pachom. has ἡμεῖς.

- Before the † hot anger of Jehovah come upon you;
 Before the day of the anger of Jehovah come upon you.
- 3 Seek ye Jehovah, All ye lowly of the land,
 Who have executed his ‡ judgment, *who* have sought
 righteousness, *who* have sought lowliness:
 It may be, ye shall be § protected in the day of the
 anger of Jehovah.
- 4 Surely Gaza shall be forsaken, and Ashkelon || a deso-
 lation:
As for Ashdod, she shall be driven out at noon-day: and
 Ekron shall be rooted up.
- 5 Woe unto the inhabitants of the sea coast, the nation of
 the Cherethites:
 The word of Jehovah is against you.
 O Canaan, land of the Philistines,
 I will destroy thee, that there shall be no inhabitant.

† Heb. the heat of the anger.

‡ Or, ordinance.

§ Heb. hidden.

|| Heb. for a desolation.

3. — *Who have executed.*—This transition from the second person to the third is not uncommon. See Amos v. 12. But Houbigant omits אָמַר, with *ó*. and renders the three verbs imperatively. “Execute his judgment, seek righteousness, seek lowliness.”

— *judgment.*—Bishop Lowth’s note on Isa. xlii. 1, shows in what latitude this word is used.

— *protected.*—See Deut. xxxii. 38. Ps. xxxii. 7. cxix. 114.

4. *Surely Gaza.*—The prophet digresses to foretel the fate of some cities and nations bordering on Judea and hostile to her; and he then enlarges on the destruction of Nineveh, a city which had carried the ten tribes into captivity, and had often struck Jerusalem with terror, v. 4—15. See on Amos ii. 6. For the paronomasia, which occurs twice in this verse, see on Micah i. 10: and Michaelis on Præl. Heb. xv. p. 81. 8vo. And for the history, see on Amos i. 7, 8.

— *at noon-day.*—Commentators refer to Jer. vi. 4. xv. 8. Force in the open day may be meant; or that greater degree of distress and disgrace which would attend a public expulsion in the heat of the day.

5. — *Cherethites.*—See on Amos ix. 7.

— *I will destroy thee.*—The *vau* may be merely conversive, as Obad.

- 6 And Cherith, *on* the sea coast, shall be
The habitations of shepherds, and folds for flocks:
- 7 The coast shall also be for the residue of the house of
Judah:
Thereupon shall they feed; in the houses of Ashkelon
shall they lie down in the evening:
For Jehovah their God will look * upon them, and will
turn again their captivity.
- 8 I have heard the reproach of Moab,
And the revilings of the sons of Ammon,
Wherewith they have reproached my people,
And magnified *themselves* against their border.

* Heb. visit them.

v. 8. But *δ*. Ar. Syr. read וְהַאֲבִרְתִּיכֶם; which leads to this most eligible rendering.

"The word of Jehovah is against you, O Canaan, land of the Philistines;
And I will destroy you." &c.

6. *And Cherith.*—*δ*. have Κρητή, and Syr. קרטה, Creta, as v. 5; and *for the people of Crete*. Thus Cherith may signify the tract where the Chere-thites dwelt, and the construction will be good, if we place כרת before נוח, with *δ*. "Alibi non extat כרת, et forte notat patriam ערש כרתים ער." Secker.

Many MSS. and three editions read כרות, *fossiones, caves*; a word which occurs only here. If we adopt this sense, we must read ודיה, and render:

"And the sea coast shall be sheep cotes,
Caves for shepherds, and folds for flocks."

Two MSS. read נוח; and the Greek in the Complutensian polyglot, as Bochart observes, has ποσμεν, not ποσμεν. "Perhaps, And the sea coast, even Cherith, shall be dwellings for." Secker.

7. *The coast.*—*δ*. Ar. Syr. read חבל הים, the sea coast.

— *Thereupon.*—*δ*. MS. A. has εἰς αὐτοῦ, עלי.

— *shall they feed.*—צאן, *sheep* may be understood from the foregoing verse. But see ch. iii. 13.

This happened in the time of the Maccabees, says Cappellus. See Macc. v. 21. 22.

8. — *Moab—Ammon.*—See on Amos i. 43. ii. 1, 3.

— *magnified themselves.*—Boasted, spoken proudly. See Ezck. xxxv. 13.

- 9 Therefore *as* I live,
 Saith Jehovah *God* of hosts, the God of Israel,
 Surely Moab shall be as Sodom,
 And the sons of Ammon as Gomorrah :
 A deserted place for the thorn, and a place of digging
for salt,
 And a desolation for ever.
 The residue of my people shall spoil them,
 And the remainder of my nation shall possess *them*,
 10 This *shall happen* unto them for their pride,
 Because they have reproached, and have magnified
themselves
 Against the people of Jehovah *God* of hosts.
 11 Jehovah will be terrible against them :
 For he will † famish all the gods of the earth ;
 And all the islands of the nations
 Shall bow themselves unto him, every one from his place.
 12 Ye also, O ‡ Ethiopians,

† Heb. make lean,

‡ Heb. Chusites.

6. Arab. read גבלי, *my border* : which answers to the preceding clause. The Samaritan *Yod* and *Mem* bear some resemblance.

9. — *A deserted place*.—The root נשק probably signifies *reliquit*. See Cast. lex.

— *the thorn*.—The paliurus of the ancients, or the Christ's thorn. See Celsius.

— *my nation*.—Fourteen MSS. and one edition read גוי.

10. — *magnified themselves*.—Many MSS. and seven editions read גידלו, as v. 8.

11. — *famish*.—See Deut. xxxii. 38. The sacrifices to them will be withdrawn, and they will, as it were, perish with leanness. Spencer, p. 47.

— *islands*.—By the earth the Jews understood the great continent of all Asia and Africa, to which they had access by land ; and by the isles of the sea they understood the places to which they sailed by sea, particularly all Europe. Sir I. Newton on Daniel, p. 276.

The prophet foretels the gradual fall of idolatry ; and its deep, and, at length, deadly wound by the spreading of the gospel.

12. — *Ethiopians*.—See on Amos ix. 7. Nebuchadnezzar subdued them. See Jer. xlv. 2, 9. Ezek. xxx. 4, 10.

Shall yourselves be slain by the sword.

- 13 And he will stretch out his hand against the north,
And will destroy Assyria;
And will make Nineveh § a desolation, *even* a dry place
as the desert.
- 14 And flocks shall lie down in the midst of her;
Yea, all the beasts of the earth.
Both the pelican and the porcupine shall lodge in the
carved lintels thereof.
A cry shall resound in the window: the raven *shall be* in
the porch:

§ Heb. for a desolation.

— *yourselves*.—Here we have חמק for אחרם, if the reading be genuine. Houbigant thinks that we should read חריו, *shall be*. One MS. omits the word with the versions and Chald.

13. — *north*.—The Assyrians; so called because they used to invade Palestine through Syria from the north. For the same reason the Babylonians are spoken of as a northern enemy. Jer. i. 14. xlv. 6, 10, 20, 24. Ez. xxvi. 7.

— *a dry place*.—Notwithstanding her many waters, Nahum i. 12, her situation shall become dry; the artificial channels being obstructed, and the waters of the river returning to their course. See Nah. ii. 8.

14. — *beasts*.—On חריו, with the paragoric *vau* in the poetical form, see Præl. Heb. iii. 34.

— *of the earth*.—ס. Ar. read ארץ. “ברא, *agri*. Chald.” Secker. Houbigant reads כל גוי חריו, All kinds of beasts. It is to be observed that ס. Ar. V. Syr. read וכל. So that we may divide thus,

“And flocks shall lie down in the midst of her, and all beasts.

The — and the pelican and the porcupine,” &c.

Thus for גוי we may read דיה the vulture, Isa. xxxiv. 15, or some such word.

— *pelican*.—From קמה, *vomere*, quoniam conchas jam absorptas *revomit*, postquam calore ventris apertæ sint; ut ex iis esculenta legat. Boch. P. ii. l. ii. c. xxiv. p. 294. Perhaps, because it casts up fish or water from its membranaceous bag. These birds fed in the Tigris, and made their nests in the deserted ruins of the city.

— *porcupine*.—From קפר, *præcidere*, sc. morsu. See Boch. p. i. l. iii. c. xxxvi. Or rather from קפר, Syr. *horruit*. Animal solivagum et φιλερημων. Boch.

— *the raven*.—ערב is the reading of ס. Ar. Houbigant.

For he hath laid bare her cedar *work*.

- 15 This is the rejoicing city, that sat in security;
That said in her heart, I *am*, and *there is* none besides me.
How is she become || a desolation, a place for beasts to
couch in!
Every one that passeth by her will hiss, *and* will move
his hand.

CHAPTER III.

- 1 WOE to her that is rebellious and polluted, to the
oppressing city!
2 She hath not obeyed the voice;
She hath not received instruction:
In Jehovah she hath not trusted;
To her God she hath not drawn near.
3 Her princes in the midst of her *are* roaring lions:
Her judges *are* evening wolves:

|| Heb. for a desolation.

— *her cedar work*.—This reference to the former elegance of the city is finely introduced; and in the next verse the grand and affecting description of her desolate state is beautifully contrasted by her late festivity and pride.

15. — *rejoicing*.—Κρησσων Νικου ευφραινονσης was a proverb.

— *That said*.—This line and the two preceding words occur Isa. xlvii. 8.

See Isa. xxxiv. 11—17, a like topic of a great city laid waste, pursued in a train of images full of sublimity and terror.

CHAP. III. 1. — *rebellious*.—I read מורה, the participle Benoni from מרה, to rebel, and in Hiphil to provoke; whence V. has *provocatrix*. The prophet here addresses Jerusalem. I consider this chapter as an elegant part of prophetic poetry.

3. — *roaring lions*.—As devouring lions, who roar in the act of seizing their prey.

— *evening wolves*.—So Virgil of the wolf,

“Nec gregibus nocturnus obambulat.”

Georg. iii. 538.

They wait not until the morning.

- 4 Her prophets *are* light, *they are* * treacherous men :

Her priests have polluted the sanctuary, they have violated the law.

- 5 *But* Jehovah *is* just in the midst of her :

He doeth not iniquity :

† Every morning he bringeth his righteousness

To light, he faileth not.

Yet the ‡ wicked knoweth not shame.

- 6 I have cut off nations ; their towers are destroyed :

I have laid waste their streets, so that none passeth through ;

There cities are § thrown down, so that there is no man, so that there is none inhabitant.

- 7 *Then* I said, Surely thou wilt fear me, thou wilt receive instruction :

That her habitation might not be cut off,

* Heb. men of treacheries.

† Heb. in the morning in the morning.

‡ Heb. iniquitous.

§ Heb. hunted.

— *wait not*.—יָמַי from יָמָא, *to wait*, seems the true reading. It is proposed by Houbigant, and is agreeable to the renderings of Ar. Syr. *to expect, to remain* ; and of Chald. *to prolong*. Like wild beasts, they shun the light. “They break not, or gnaw not, the bones until the morning. All night they prowl about destroying ; but they devour not till the morning, when they consume their prey in their dens.” Dr. Forsayeth.

— *Her priests*.—The words *her priests to the law* are the same Ezek. xxii. 26, only the order is inverted, and *my* added to קִרְיָא and חֲרִיבָא. Secker.

5. — *Every morning*.—The metrical division of the Hebrew is,

“ Every morning his righteousness

He bringeth to light, he faileth not.”

The sense is, Not a day passes, but we see instances of his goodness to righteous men, and of his vengeance on the wicked.

6. — *nations*.—Syria, Israel, [see נָרָא, Isa. i. 4.] those referred to Isa. xxxvi. 18, 19, 20. “Proud, &c.” Secker.

— *are thrown down*.—In Syr. and Chald. the original word signifies *to be laid waste*. One MS. has נִרְצָא, an usual word.

7. — *cut off*.—סָ. read מַעֲרִיבָא. So the translation will be, And all that I have visited upon her, i. e. all my corrections, shall not be cut off from her eyes ; which makes an easier construction. If כָּל can be taken

After all the punishment with which I had || visited her.
Nevertheless they * diligently corrupted all their doings.

- 8 Yet wait for me, saith Jehovah,
Until the day when I rise up to the prey.
For my decree *is* to gather the nations, to assemble the
kingdoms ;
To pour upon them mine indignation,
Even all the heat of mine anger :
For with the fire of my jealousy
Shall all the earth be devoured.

- 9 Surely I will then pour out upon the † people a pure ‡
language,
That they shall all of them call on the name of Jehovah,
That they shall serve him with one § consent.

|| Heb. visited upon.

* Heb. they rose early, they corrupted.

† Heb. peoples.

‡ Heb. lip.

§ Heb. shoulder.

for ככל, and כפר signify to determine about, the latter of which I doubt, it may be, And their dwelling shall not be cut off, according to all that I determined (i. e. conditionally) about them. See Nold. note 792. Secker.

8. *Yet wait for me.*—It is implied, in the foregoing verse, that the consequence of universal corruption among the Jews was their fall. Here they are taught to expect mercies from God after he has taken vengeance upon them.

—*to the prey.*—6. Syr. Aq. Symm. Theod. &c., render, *for a testimony*. The Hebrew may be rendered, *for a witness, in testem*. See Mal. iii. 5.

—*the nations—the kingdoms.*—Those which were to be conquered by Nebuchadnezzar.

9. —*then.*—Used largely, for *afterwards*; unless we confine the passage to the Jews on their return from Babylon.

—*will then pour out.*—I read אֶפְסֹךְ with Houbigant. But thirteen MSS. and three editions read אֶפְסִיךְ in Hiphil.

—*upon the people.*—Or, peoples. The Gentiles, who shall be converted to Christianity. The words *all of them* cannot refer to such proselytes as the Jews made before the coming of Christ. But if *peoples* can be applied to the Jews, as 1 Kings xxii. 28, Joel ii. 6, we may understand v. 9, 10, of that freedom from idolatry for which the Jews were remarkable after the captivity; and the rest of the chapter may refer to the blessings which were then bestowed on them.

—*consent.*—Heb. shoulder; a metaphor from the joint efforts of

- 10 From beyond the rivers of || Ethiopia
My suppliants among my dispersed shall bring mine *
offering.
- 11 In that day thou shalt not be ashamed
For all thy doings, wherein thou hast transgressed against
me :
For I will take away from the midst of thee them that
rejoice in thy † pride ;
And thou shalt no longer ‡ exalt thyself in mine holy
mountain.
- 12 And I will leave in the midst of thee an humble and
lowly people ;
And they shall trust in the name of Jehovah.
- 13 The residue of Israel shall not commit wickedness,
Nor shall they speak falsehood,
Neither shall a § deceitful tongue be found in their
mouth.

|| Heb. Cush. * Heb. offering of flour. † Or, greatness.
‡ Heb. thou shalt not add to exalt thyself. § Heb. a tongue of deceit.

yoked beasts. See the same phrase in the Chaldee paraphrase, Zech. xiv. 9. *Servient coram Domino humero uno.*

10. — *of Ethiopia.*—Bochart is positive that Arabia Chusæa is meant, and says that the rivers are *Besor*, which flows into the Mediterranean ; *Rhinocorura*, which flows into the lake Sirbonis ; *Trajanus amnis*, which flows into the Red Sea ; and the *Corys*. Geogr. p. 212. See a parallel place, Isa. xviii. 1, where Bishop Lowth mentions the eastern branches of the Nile, the boundary of Arabia towards Egypt ; but doubts whether the parts of the upper Nile towards Ethiopia may not be meant. That Arabia was a distant country, in the estimation of the Jews, see Joel iii. 8. And *beyond the rivers of Ethiopia*, may denote both Africa and the southern Arabia.

— *among my dispersed.*—I read with *בְּכַפְּרִי, עַל מַעֲשֵׂיהֶם*, and suppose that in this verse either the conversion of the Jews is meant, or their freedom from idolatry.

11. — *thou shalt not be ashamed.*—Thy guilt and thy punishment shall cease.

— *in thy pride.*—Thy idolatrous exalting of thyself against me. See Isa. xiii. 3. “Thy rejoicers in pride.” Secker.

And they shall feed and lie down, and none shall make them afraid.

- 14 Sing, O daughter of Sion ; shout ye, O Israel ;
Be glad and rejoice with all *thine* heart, O daughter of
Jerusalem :

- 15 Jehovah hath taken away thy judgments, he hath turned
aside thine enemies.

Jehovah, the king of Israel, *is* in the midst of thee ;
Thou shalt no longer see evil.

- 16 In that day it shall be said to Jerusalem, Fear not ;
And to Sion, Let not thine hands be slack.

- 17 Jehovah thy God *will be* in the midst of thee, the Mighty
One will save *thee*.

He will rejoice over thee with gladness, he will || renew
his love :

He will exult over thee with singing.

- 18 I have taken away the afflicted among thee from the
solemn assembly :

|| Heb. be renewed in,

13. — *and none shall make them afraid*.—These words occur, Mic. iv. 4.

14. *Sing*.—*ó*. MS. Pachom. ed. Ald. and Arab. add *σφοδρα*, and read מואד.

15. — *thine enemies*.—The versions, Chald. the Babylonish Talmud, and eighteen MSS. read אִיבֵיךָ. V. renders פֶּחַ אֲוֵרִית. It is equivalent to דֹּשֵׁן.

— *in the midst of thee*.—Displays his interposition in thy deliverance, or, in thy prosperity ; if the passage has a reference to the future restoration of the Jews. This verse is otherwise divided by Syr. Chald. and with much elegance,

“ Jehovah hath taken away thy judgments :

The King of Israel hath turned aside thine enemies :

Jehovah is in the midst of thee : thou shalt no longer see evil.”

16. — *be slack*.—In rebuilding the city and temple ; or, figuratively, in serving thy God.

17. — *renew*.—*ó*. Syr. point out the reading of יחדש, *renovabitur*. So Houbigant and Bishop Lowth on Isa. xli. 1. For the punctuation of the verse, see *ó*.

They are *taken away* from thee, *even* from causing a reproach against thee :

19 Behold I will work with thee for thy sake at that time :

And I will save her that * halteth, and her that is driven out will I assemble ;

And I will make them a † praise, and a ‡ name,

In every land § where they have been put to confusion.

20 At that time I will bring you *again* :

And, at the time when I assemble you,

Surely I will appoint you a || name and a praise

Among all the people of the earth :

When I turn back your captivity before your eyes, saith Jehovah.

* Or, is disabled. † Heb. set them for a praise. ‡ Heb. for a name.

§ Heb. of their shame.

|| Heb. for a name.

18. *I have taken away.*—The word *saying* is to be understood before this verse.

— *the afflicted among thee.*—I read מניך with *ó.* and Houbigant ; and suppose that the prophet means such as deplored their captivity, and prayed for a restoration, in the solemn assemblies of the Jews at Babylon, Zech. vii. 5. The rest of the verse I translate as Houbigant, who reads עליך with Syr. The humiliation and affliction of the Jews furnished matter of reproach to their enemies. Or read במערך, and transpose it, with *ó.* Ar. Syr.— With singing, as in the solemn assembly. See Houbigant. “ Qui impediverunt in te tempora solemnitate tuæ, expellam a te. Chald. Videtur legisse מועד מועד, והיום רמה ab, removit.” Dathius.

19. — *with thee for thy sake.* I read with *ó.* and Cappellus ארך למען. See Ezek. xx. 44.

— *halteth.*—See on Micah iv. 6, where we have a parallel place.

20. — *before your eyes.*—This may be understood as an intimation that some of the Jews, who were led captives to Babylon, should survive the period of the captivity, and return to their own country. Syr. and Houbigant read לעיניהם, *before their eyes*, sc. of the nations.

THE BOOK OF H A B A K K U K.

CHAPTER I.

- 1 THE Prophecy which Habakkuk the prophet saw,
2 How long, O Jehovah, have I cried, and thou hast not
hearkened!

*How long do I * cry out unto thee, There is violence;
and thou hast not saved!*

* Or, exclaim.

CHAP. I. 1. — *Habakkuk*.—It seems probable that Habakkuk lived after the taking of Nineveh; as he prophesies of the Chaldeans, and is silent on the subject of the Assyrians. We have also reason to conclude that he prophesied not long before the Jewish captivity. See ch. i. 5. ii. 3. iii. 2, 16—19. He may therefore be placed in the reign of Jehoiakim, between the years 606 and 598 before Christ.

The prophet Habakkuk stands high in the class of the Hebrew poets. The beautiful connection between the parts of his prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admired. See Bishop Lowth's Hebrew prelections, xxi. xxviii., and the learned Mr. Green on ch. iii. 3—10.

Vaticinia quæ edidit Habacucus ex afflatu divino. Grammatici Hebræi נִשְׂאָה explicant per נְבוֹאָה aut דְּחִין. Symm. Theod. ut ὁ λεγόμενος, sermo a Deo acceptus. Bahrdt.

2. *How long*.—In the opening of this prophecy there is an indignant spirit against vice, like that so much admired in Juvenal.

—There is *violence*.—Or, because of violence. Syr. and Chald. supply על. “And violence lifteth up *her* voice. For so נִשְׂאָה, Isa. xlii. 2, 11.” Secker.

3. — *cause me to behold*.—Syr. reads אֲבִיט.

“And why do I behold,” &c.

3 Why dost thou shew me iniquity, and cause *me* to behold wickedness?

And *why are* spoiling and violence before me;

And *why is there* contention, and *why* do men raise strife?

4 Therefore the law faileth,

And judgment never goeth forth:

For the wicked compasseth about the righteous:

Therefore perverted judgment goeth forth.

5 See, ye transgressors, and behold, and wonder, and perish:

For I work a work in your days,

— *wickedness*.—Labour, sorrow, distress, caused by wickedness.

— *raise*.—Heb. excitat *quis*. See on Jonah iii. 7. See נשא, Ex. xxiii. 1. Ps. xv. 3. But *ó*. Ar. Syr. and at first one MS. read נמדין, “And why doth the Judge receive a reward?” MS. Copt. adds פנים, *faciem*, after נשא.” Mr. Woide. “And the judge accepteth persons.”

4. — *never goeth forth*.—Or, goeth not forth unto victory, or purity, or truth, or perfection. See Isa. xlii. 3.

“And judgment proceedeth not to victory.”

Dr. Wheeler.

— *compasseth about*.—So *circumvenire* is to oppress, to deceive. Multitudine superat. Arab. Cast. lex.

“Because the wicked circumventeth the righteous.”

Dr. Wheeler.

5. — *Ye transgressors*.—For בניִים, *among the nations*, read, as Cappellus and Houbigant have suggested, בְּנֵי־יָם, which, as Houbigant observes, *ó*. elsewhere also translate, καταφρονῆται. See Prov. xiii. 15. Hos. vi. 7. Zeph. iii. 4. v. 13 of this chapter, and ch. ii. 5. Ar. and Syr. agree with *ó*. See also Acts xiii. 41.

— *and behold*.—In Acts xiii. 41, nine MSS. and three editions have και επιβλεψατε after καταφρονῆται, agreeably to the Hebrew.

— *and perish*.—One MS. reads ורמחו, with V. Syr. But the reading of *ó*. and of Acts xiii. 41, και εμφανισθητε, supposes ורמחו, or רמחו, in the text. See Cappellus. There is a double rendering in *ó*. The former is και θανμασate θανμασια, according to which the reading may have been ורמחו, that is, רומחון, *cum admiratione*.

— *in your days*.—Hence it follows, that the Chaldeans invaded Judea while those were living whom the prophet addressed.

Which ye will not believe though it be told you.

- 6 For behold, I *will* raise up the Chaldeans,
That bitter and swift nation ;
Who † go over the ‡ breadth of the earth
To possess dwelling-places *which belong* § not unto them.
- 7 They *are* terrible and dreadful :
Their judgment and their excellency proceed from them-
selves.
- 8 Their horses also are swifter than leopards :

† Heb. which goeth.

‡ Heb. breadths.

§ Heb. to it : *and onwards in the singular number, to the end of v. 11, except their faces.*

Which ye will not believe.—In Acts. xiii. 41, the common editions have *εργον*, “a work which ye will not believe.” But there is very good authority for omitting this word. St. Paul plainly accommodates this passage to his own purpose.

6. — *the Chaldeans.*—See Gen. xi. 28, 31. xv. 7. Job i. 17. Isa. xxiii. 13, and Bishop Lowth’s note. They are supposed to have been so called from Chesed the son of Nahor. Gen. xxii. 22. Eustathius, in his notes on Dionysius’s *περιηγησις*, says, that they derived their name from Chaldeus, the fourteenth king after Ninus, and the founder of Babylon, l. 765, p. 101. ed. H. Steph. Xenophon mentions the Chaldeans as a warlike nation of Armenia. *Cyropæd.* l. iii. p. 148. 8vo. ed. Hutchinson. These were anciently called Chalybes. See Hutchinson’s note.

— *bitter.*—Arabice radix מרר ad robur et virtutem usitatissime transfertur. Schultens, *Anim. Phil.* p. 517.

7. — *Their judgment.*—Their authority to execute judgment, and their dignity and elevation among the kingdoms of the earth, arise from their own valour in revolting from the Assyrians.

8. — *swifter than leopards.*—Leopards tamed, and taught to hunt, are, it is said, made use of [in Palestine] for hunting ; and seize the prey with surprising agility. When he leaps, he throws himself seventeen or eighteen feet at a time. Harmer ii. 438.

“ Non segnior extulit illum

Saltus, et in medias jecit super arma catervas,

Quam per summa rapit celerem venabula pardum.”

Lucan l. vi.

“ Ωκυτατον θειει. και τ’ αλκιμον ιθυς ορουει.

Φαιης, οπποτ’ ιδοιο, διηφριην φορεεσθαι.”

Opp. Cyn. l. iii.

And they are || fiercer than evening wolves.

And their horsemen shall spread themselves; they shall
come from far;

They shall fly, as an eagle hastening to devour.

9 All of them shall come for violence :

The supping up of their faces *shall be as* an east wind :

|| Heb. sharper.

"V. et Syr. legerunt קלי sine *vau*, quod ego quidem præferrem. Et posterior præterea pro כנמרים, legitt מנשרים, *aquilis velociore*s : quam lectionem non minus nostræ præferrem."

Arab. also omits the *vau*; and MS. 4 originally read מנשרים.

Alterum פרשי omnino delendum. Bahrtdt.

—*fiercer*. Bochart refers the word to the *spirit* of horses and wolves.

"Genus *acre* luporum." Virg.

"Ascanius mediis in vallibus *acri*
Gaudet equo." Virg.

See Hieroz. III. x. 826.

—*shall spread themselves*.—See Chald. and Syr. on the word, Nahum iii. 18: where they explain it by ברר, *dispersit*. Here Chald. has ירבק, *multiplicabuntur*, and V. *diffundentur*.

—*they shall come from far*.—The word פרשי, which stands before this clause in the Hebrew, is omitted by 6. Ar. Syr. and by three MSS.

Mr. Green's note on this passage is, "The Hebrew word rendered by our translators, *and they shall spread themselves*, is a faulty writing of the word foregoing, which the transcriber would not put out for fear of blotting his copy. The Syr. has it not, and the Seventy knew not what to make of it." His translation is:

"And their horsemen sharper than evening wolves,

Their horsemen shall come from afar," &c.

Poetical Parts of the O. T. p. 23.

—*from far*.—So 2 Kings xx. 14. Jer. v. 15. See on Joel iii. 8.

—*to devour*.—Thirty MSS. and three ed. read לאכל, which may be rendered *ad cibum*, to the prey. See Syr. Chald.

"They shall fly, as an eagle hasteth to the prey."

Dr. Wheeler.

9. *All of them*.—Two MSS. read כלו, and three read so originally. This is regular, and agrees with כלי, v. 6. Houbigant reads כלם יבאו, as Syr. Vulg. Chald.

—*The supping up*.—This is our marginal rendering, and that of Peters on Job, 8vo. 2d. ed. p. 137. Their enemies shall be absorbed, or

- And they shall gather * captives as the sand.
- 10 They shall also scoff at kings,
And princes *shall be* a laughing-stock unto them.
They shall laugh at every strong hold:
And they shall heap † earth and take it.
- 11 ‡ Then shall *their* spirit be changed, and they shall pass
away, and shall be § treated as guilty.
This *is* their strength with their God.
- 12 Art thou not from everlasting?
O Jehovah, || my God, mine Holy One, we shall
not die.

* Heb. captivity.

† Or, dust.

‡ Or, afterwards.

§ Or, shall be punished.

|| Or, mine holy God. Heb. The God of mine holiness.

rapidly destroyed, by them; as the blasting pestilential east wind spreads destruction. See on Jonah iv. 8. Symmachus renders *ἡ προσοψις τοῦ προσώπου*, which agrees with Syr.; as if the reading had been *מִנְּפָנָם*. "Before their faces, &c." Houbigant reads *מִפְּנֵיהֶם*, *Before*.

10. — *earth*.—See Gen. xxvi. 15. Isa. ii. 10, 19. V. 6. Chald. understand the word of mounds heaped up, according to the usual way of taking fortresses. Others render the word *dust*, and think the meaning to be, They shall take every strong hold with ease, and as it were in sport.

11. — *be changed*.—Præteribit. This may be spoken of the Chaldee nation at large; whose disposition should degenerate, and who were to be punished by Cyrus. An ironical epiphonema follows, Such is their boasted strength derived from their idols. *לֹא־אֱלֹהִים*. Two MSS. originally. See v. 7—10. 15—17.

— *pass away*.—"Pass over. Transgress." Secker. "Hebræis spiritus transire sive transgredi dicitur, quoties intra modestiæ fines se non tenet." Bahrtdt.

12. *Art thou not*.—There is great beauty in this sudden address to Jehovah, as opposed to the false god of the Chaldeans.

"O God of mine holiness." Sic videtur legendum. Secker.

— *we shall not die*.—We shall not utterly perish by the Chaldeans; though we shall suffer severely from them. But this seems a cold sense, and unworthy of so animated a poem. Houbigant conjectures *אֵל אֱמֶת*, *O God of truth*; which is interwoven in the Chaldee paraphrase; and, I think, ought to be admitted into the text. "Let us not." Secker.

"Art not thou from everlasting, O Jehovah, my God, mine Holy One?
O Jehovah, God of truth, thou hast appointed them for judgment."

- O Jehovah, thou hast appointed them for judgment,
 And thou hast founded them *as a rock*, to chasten *us*.
- 13 *Thou that art* of purer eyes than to behold evil,
 And canst not look on wickedness ;
 Why dost thou look on transgressors,
And art silent when the wicked swalloweth up *the man*
that is more righteous than he ?
- 14 And *why* makest thou men as the fishes of the sea,
 As the moving * things *which have* no ruler over them ?
- 15 They take up all of them with the hook ;
 They collect them in their net, and gather them together
 in their drag :
 Therefore they rejoice and exult :
- 16 Therefore they sacrifice to their net, and burn incense
 to their drag :
 Because by them their portion is fat, and their food
 plenteous.

* Heb. thing *which hath* no ruler over it.

Another conjectural reading is, לאֱמִנָה, "*for faithfulness, or truth, in thy denunciations of punishment.*"

" For faithfulness, O Jehovah, for judgment *thou hast* appointed them."

— as a rock.—Houbigant renders, In hostem validum fecisti, ut eum coargueres.

" As a flint thou hast set him to reprove [chastise]." Ezek. iii. 9. Thou hast given him firmness, and resolution, or hardness of heart, to punish. Dr. Forsayeth.

13. — *more righteous*.—The just or good man mentioned, ch. ii. 4.

15. *They take up*.—Heb. *One* taketh up: *one* collecteth them. The Chaldeans are meant.

— *all of them*.—Houbigant prefers כָּלֵי; and this is the reading of three MSS. and of a fourth in the margin.

16. — *sacrifice*.—They boast themselves in their strength ; and deify themselves for their valour.

17. *Shall they therefore*.—V. 6. Ar. Syr. read עַל כֵּן, *therefore*. Houbigant conjectures וְעַל כֵּן, *and therefore*. All omit the interrogation.

The meaning of the verse, if read interrogatively, is,

" Shall the wicked, therefore, be never stopped in their career ?"

- 17 Shall they therefore empty their net ;
And continually spare not to slay the nations ?

CHAPTER II.

- 1 I stood on my watchtower,
And set myself on the bulwark :
And I * looked to see what he would speak by me ;
And what I should reply to my arguing *with him*.
2 And Jehovah answered me, and said :
Write the vision, and make it plain upon the tablets ;
That he may run that readeth it.

* Or, watched.

which is agreeable to the expostulations, v. 13, 14. Without the interrogation, the sense may be, Therefore, sc. because their portion is thus made fat, they are intent on filling and emptying their net.

— *And continually*.—This line explains the allegory. Syr. Ch. and Houbigant read חמיר, *continually* without the *vau*, and join the word to the former clause. Observe that *vau* precedes.

“ ——— empty their net continually
And spare not ———.”

CHAP. II. 1. *I stood*.—Stabam. Houbigant.

— *on my watchtower*—I was earnestly looking for God's word ; as a watchman intent on his office. Prophets are compared to watchmen, Ezek. iii. 17.

— *I should reply*.—To my own satisfaction, and that of others, as to the difficulties raised, ch. i. 13—17, why the idolatrous and wicked Chaldeans, and their king, are to be prosperous and triumphant.

Syr. and Houbigant read ישיב, *he would reply* ; and Chald. has *respondet*, *I should be answered*.

“ And will look attentively to see what he will say to me,
And what he will answer for my conviction.”

Dr. Wheeler.

2. — *the tablets*.—*δ*. here, and Vulg. *δ*. Isa. xxx. 8, render *tablets of box*, which were firm and durable.

— *may run*.—Let the characters be so legible that one who hastily passes on may read them ; which may have been a proverbial manner of

- 3 For the vision *is* yet for an appointed time ;
 But at the end it shall speak clearly, and shall not † lie.
 If it delay, wait for it
 For it shall ‡ surely come, it shall not tarry long.
- 4 Behold § his soul is lifted up, it is not upright in him :

† Or, deceive.

‡ Heb. coming it shall come.

§ Heb. it is lifted up, his soul is not, &c.

expression. Houbigant renders, “ ut, qui leget, expedite legat;” and several others understand the word *run* figuratively of rapid reading.

— *that readeth it.*—Two MSS. read כל קרא *every one that readeth*.

3. — *the vision.*—Or prophecy ; which follows v. 4—20. Secker.

— *an appointed time.*—The destruction of the Chaldeans by Cyrus is, at a somewhat distant period of years, determined in my counsels.

— *speak clearly.*—The word is used in Hiphil, with a case after it, for *uttering*, Prov. vi. 19. xiv. 5. And it is used in Kal for *aspire*, Cantic. ii. 17. iv. 6, until the day *break* ; or *breath*, as it is rendered in the margin.

— *and shall not lie.*—Thirteen MSS. read לא for ויא ; as if the true reading were לקצו לא.

“ But at the end thereof it shall speak clearly, it shall not lie.

It shall not be later than its season.” Dr. Wheeler.

— *it shall not tarry long.*—So Houbigant. All the versions, Chald. twenty-two MSS. and six editions read, “ And it shall not,” &c. ולא. See also Hebrews x. 37, where the sacred writer follows, though not exactly, the mistaken Greek translation of this hemistich ; for בא is in the infinitive used gerundively, not the participle, and is written בוא in six MSS. The clause therefore is an apt accommodation, taken from a version in frequent use among the Hellenistic Jews ; a remark which I extend to the former clause of v. 4.

4. *Behold.*—Two MSS. read ורנה. And Arab. has Et si ; and Heb. x. 38, we read Kai εαν. ὁ. have Eav. Thus the Greek translator may have read ואם, or ואם.

— *lifted up.*—This rendering furnishes a good sense, if we understand the passage of the Chaldeans, who, as appears from ch. i. 7, 12, 15—17, may be addressed in the singular number throughout this chapter ; though I allow that Nebuchadnezzar and Belshazzar, Dan. v., may be alluded to at the same time. But the idea of elation of mind does not occur in the ancient versions or paraphrase. On the contrary, ὁ. have εαν ὑποστειληται, and Ar. *Si tadio afficiatur* ; which suggests the reading of עלפה ; *his mind is cast down, or fainteth* ; and one MS. reads thus ; and another had עלפה

But the just shall live by his faith.

originally, which may possibly be rendered, *there is* dejection, but not *defectio*, in the sense of falling off from the faith.

— *his soul*.—*ó*. Ar. Heb. x. 38, and at first MS. 17, read נפשי, *my soul*.

— *is not upright in him*.—Cappellus supposes that *ó*. translate from the Arabic sense of *ישיר*; the word in the Arabic version being from *שרר latus, hilaris fuit*. They may have read *רצה* or *רצה* the participle, or *רצה* or *רצה*.

— *But the just*.—*ó*. MS. A. and ed. Ald. and the Arabic version represent the reading of צדקי, *my just one*. And one MS. originally and some versions and Fathers read so Heb. x. 38. Rom. 17. See Wetstein.

— *by his faith*.—So Vulg. Aq. Symm. Theod. and ed. v. vi. vii. in Montfaucon. But *ó*. MS. V. and Heb. x. 38. one MS. Vulg. and some Fathers represent באמונת, *by faith in me*, as MS. 320 seems to read; and this reading Mill approves of. Proleg. Sec. 932. One Hebrew MS. reads באמונת.

There is an ambiguity in the Hebrew, as well as Rom. i. 17. Gal. iii. 11. Heb. x. 38.

“ But the just shall live by his faith.

by faith.

by faith in me.”

Or,

“ But the just by his faith, shall live.

by faith.

by faith in me.”

I prefer the former sense. The meaning of the prophet is, The good, or righteous, man, who believes in my prophets, and obeys their directions, shall live at the time of the Babylonish invasion. See Jer. xxi. 9. xxxviii. 2, 17, 18. xlii. 7, &c. In the New Testament the words are accommodated.

The English word *faith* is only used here and Deut. xxxii. 20 in all the O. T. And the Hebrew word אֱמוּנָה, which is here used with a suffix, denotes many times an attribute of God, but never a quality in man, except 1 Sam. xxvi. 23, where it means fidelity; a אִישׁ אֱמוּנָה is a man of truth, Prov. xxviii. 20; and there is no אֱמוּנָה in them, Deut. xxxii. 20. With a suffix it denotes also a charge or office, 1 Chron. ix. 22. 2 Chron. xxxi. 18; but with or without a suffix, it never means faith, or credit given to a testimony. But the verb דָּאָמַן doth, as in the noted place, Gen. xv. 6. It may be translated here, by his faithfulness. Compare ch. i. 13.

5 Moreover, as a mighty man transgresseth through wine,
He is proud, and remaineth not at || rest :

* He enlargeth his desire, as the grave ;
And he is as death, and cannot be satisfied ;
And gathereth to himself all the nations,
And assembleth to himself all the † people.

6 Shall not ‡ all these

Take up a parable against him,
And a taunt *and* proverbs concerning him ?
And they shall say :

Woe unto him that multiplieth *that which* *belongeth*
not unto him !

|| Heb. at home. * Heb. Who. † Heb. the peoples. ‡ Heb. these all of them.

6. have εκ πιστεως μου. But Græbe μου εκ πιστεως. Syr. hath no pronoun. Πιστις in 6. never, I think, signifies belief, but faithfulness; nor πιστος believing, but faithful. Secker.

5. — *a mighty man*.—I read גביר with Houbigant and Green. See Ps. lxxviii. 65. The *vau* may have been supplied by a point.

— *through wine*.—I read כבין with Chald. See כ thus compounded, 1 Sam. xiv. 14. Gen. xxxviii. 24.

כי, I understand not this particule. There seems an ellipsis of אש before ין. See examples in Michaelis. A drunkard is a transgressor, a proud man. Or, He is a drunkard, a, &c. Secker.

— *remaineth not at rest*.—Perhaps the true reading is ירד. Unseemly. Dr. Wheeler. From ארד in Niphal.

— *and cannot be satisfied*.—This is the reading of Vulg. and Chald. But 6. Ar. Syr. one MS. and Green, Poetical Parts, &c. pref. p. xi., read לא for ולא.

“He enlargeth his desire, as the grave;
And, as death, he cannot be satisfied.”

Mr. Wintle also observed this reading in MS. 154, and approves of it.

This verse describes the Chaldeans, and their ambitious king.

6. — *a taunt and proverbs*.—Syr. reads חידות, *and proverbs*. Perhaps the true reading is, וחיליות, *et irrisioem proverbiorum*; or, as Vulg. *et loquelam ænigmatum*. “A sentence of derision.” Dr. Wheeler. “Omittunt *vau* Syr. Ch.: recte, ut videtur.” Secker.

— *And they shall say*.—Literally, And one shall say: that is, And it shall be said.

- How long will he lade himself with many pledges ;
 7 Shall not they suddenly rise up, that will bite thee :
 And *shall not they* awake, that will harass thee ?
 And shalt thou *not* become § a booty unto them ?
 8 Because thou thyself hast spoiled many nations,
 All the residue of the || people shall spoil thee :
 For the * blood of men, and violence *done* to the land,
 To the city and to all the inhabitants thereof.
 9 Woe unto him who † coveteth an evil covetousness for
 his ‡ house ;
 That he may set his nest on high ;
 That he may be delivered from the § power of evil !
 10 Thou hast || consulted shame to thine * house
 By cutting off many † people ; and thy ‡ soul hath
 sinned,

§ Heb. for booties.

|| Heb. peoples.

* Heb. bloods.

† Or, gaineth an evil gain.

‡ Or, family.

§ Heb. hand.

|| Or, devised.

* Or, family.

† Heb. peoples.

‡ Or, thou hast sinned.

— *will he lade himself.*—Syr. Chald. and one MS. read מכביר without the *vau*.

— *many pledges.*—Kimchi derives the original word from עבט, to pledge, as סנר, a heavy rain, from סנר ; and thinks that the repetition of the third radical *intends* the signification. There may be a reference to the frequent rapines of the Chaldeans, and to the pledges and hostages taken by them for the payment of stipulated sums. See Fuller Misc. Sacr. i. v. c. 8. “ *ladeth, loadeth—borroweth ; thick clay, wealth.*” Secker.

7. *Shall not they.*—“ *Shall they not. Shall not thy creditors.*” Secker.”

— *bite thee.*—A metaphor taken from the hunting of wild beasts.

— *unto them.*—The Medes and Persians.

8. — *residue.* All that remain from thy devastations. Syr. omits כל.

— *the blood of men.*—Shed by thee.

— *land—city.*—Land of Judea ; city of Jerusalem. “ *Of the land ;* or, against, as Joel iii. 19. Obad. 10.” Secker.

9. — *for his house.*—Which Nebuchadnezzar strove to aggrandize ; and which Cyrus cut off. See Dan: v. 2, 30.

“ Woe unto him that procureth wicked gain for his family.”

Dr. Wheeler.

10. — *consulted.*—Devised. See on Isa. ix. 6. Secker.

— *hath sinned*—Perhaps חוטא.

- 11 Surely the stone from the wall crieth out;
And the § beam from the timber answereth it:
Saying:
12 “Woe unto him who buildeth a town by || blood,
And establisheth a city by iniquity!”
13 *Are* not these things from Jehovah *God* of hosts,
That * people should labour for the fire,
And nations should weary themselves for a vain thing?

§ Or, fastning.

|| Heb. bloods.

* Heb. peoples.

11. — *the beam*.—From the Syr. כפס, *connexuit*. συνδεσμος, Symm. Theod. *Lignum*, V. Bochart has a dissertation on this word, Hieroz. P. II. L. IV. c. xxvi., and says that the Talmudists use it for a brick of certain dimensions; a sense which he prefers. He quotes,

“Jumenta loquentur,
Et canis, et postes, et marmora.” Juv.

The passage is very poetical, and may refer to the great buildings erected by Nebuchadnezzar in Babylon. The stones and wood, which were to be overturned, should proclaim the woe that follows. Mr. Wintle refers to Luke xix. 40.

“על נפֿשך, Jon. Lectio קצרת, *concidisti*, sine dubio præferenda. Bahrdt.

13. — *these things*.—For הִנֵּה, *behold*, V. ḥ. Ar. read אלה, *these things*. Syr. has כל אלה, *all these things*. But Chald. has הִנֵּה, *behold*.

— *for the fire*.—By which great part of Babylon will be consumed. See ברי, *for*, Nahum ii. 12.

And nations.—Nebuchadnezzar employed great multitudes in erecting his works,

The original here is,

וַיִּנְעוּ עַמִּים בְּדֵי אֵשׁ
וְלֵאמֹים בְּדֵי דִיק יַעֲפֹ

And Jer. li. 58, we read,

וַיִּנְעוּ עַמִּים בְּדֵי דִיק
וְלֵאמֹים בְּדֵי אֵשׁ וַיַּעֲפֹ

“And the people shall labour for a vain thing;
And nations for the fire, and shall be weary.”

But Syr. omits the ו in וַיַּעֲפֹ, and so do ḥ. Ar. though they translate widely. The reading also of one MS. is יַעֲפֹ. That the true reading is יַעֲפֹ,

“And the nations shall weary themselves for the fire,”

appears from the turn of the sentence in Jeremiah, and the juxtaposition

14. Surely the earth shall be filled
With the knowledge of the glory of Jehovah,
As the waters cover the sea.
15. Woe unto him who maketh his neighbour drink,
Who putteth his flagon unto him, and also maketh him
drunken;
That he may look on their nakedness!
16. That art filled with shame instead of glory:
Drink thou also and uncover thy foreskin:
Unto thee shall be turned the cup from the right hand of
Jehovah;
And foul shame *shall be* on thy glory.

of the places. It is very observable that in Jeremiah six MSS. make the two passages exactly parallel, by inserting *אש* in the former hemistich, and *אש* in the latter.

— *for a vain thing.*—For what God shall bring to nought.

14. — *the earth shall be filled.*—God's power and providence shall be widely displayed in the destruction of Babylon, in the humiliation of Nebuchadnezzar, Dan. iv. 37, and in the captivity and restoration of his people. See also Dan. ii. 47. iii. 29. vi. 26. There is a parallel place, Isa. xi. 9.

— *With the knowledge.*—See *מלא* used with *ל*, Dan. ix. 2.

— *cover the sea.*—The verb *כסה* is used with *על* in many places, Deut. xiii. 8. Neh. iv. 5. Job xxi. 26. Ps. xlv. 19. cvi. 17. Prov. x. 12. Ezek. xxiv. 7. xxxi. 15, and perhaps, Mal. ii. 16.

The curious reader will observe the Masoretic point at *וארץ*; introduced, as it should seem, merely to show the proper pause in the measure. See Bishop Lowth's Isaiah, Preliminary Dissertation, p. xxv.

15. — *Who putteth his flagon.*—Vulg. and Symm. favour Houbigant's reading, *חברו*. The word *ספר* in Chald. signifies *abundare fecit*, and in Arab. *judit*.

— *his flagon.*—Or, his gall, his poison.

— *their nakedness.*—V. Chald. have, his nakedness.

16. — *and uncover thy foreskin.*—*ב*. Ar. Syr. read *ורעל*, "and be seized with trembling or astonishment." A remarkably apposite word. See Ps. lx. 3. Isa. li. 17, 22. Zech. xii. 2. *ב*. ed. Ald. and MS. Pachom. read *και διασαλευθητι*.

— *the cup.*—See Ps. lxxv. 8. Jer. xxv. 15, 27. This shall come round to you, in its turn.

— *foul shame.*—"Shameful pollution." Dr. Wheeler. Six MSS.

- 17 Surely the violence *done* to Lebanon shall cover thee,
And the destruction of † beasts shall make thee afraid:
For the ‡ blood of men, and violence *done* to the land,
To the city and all the inhabitants thereof.
- 18 What profiteth the graven image,
That the § maker thereof hath graven it?
And the molten image and the teacher of lies:
That the || maker of his work trusteth therein,
To make *him* dumb idols?
- 19 Woe unto him who saith to the wood, Awake;
To the * silent stone, Arise.
Shall it teach? Behold, it is laid over *with* gold and
silver;

† Heb. cattle.

‡ Heb. bloods.

§ Or, fashioner.

|| Heb. the fashioner of his fashion.

* Heb. stone of silence.

divide the original word and read קלין קלין, which may be equivalent to קלין קלין, et vomitus ignominie. Or, there may be an intensive repetition of the first radical in the root קלל.

Grotius justly observes, that v. 15, 16, contain an allegory. The Chaldeans gave to the neighbouring nations the cup of idolatry and of deceitful alliance; and in return they received from Jehovah the cup of his fury.

Suspitor olim lectum fuisse קלין קלין. Repete חסר e membro priori. Bahrdt.

17. — *shall make thee afraid*.—I read יתורך, in Hiphil, with *é*. Ar. Syr. Chald. Mr. Wintle also proposes this reading.

18. — *And the molten image*.—Dr. Durell proposes to remove the י from יצור, and add it to נסכה. Two MSS. read נסכה, which Green approves of. But the hemistich is very elegant, and in the poetical manner, without the *vau*. There are many such passages, as Isa. xlii. 10. l. 1, 2. 22. l. 3, 4. xliii. 19. l. 3, 4. Ps. cxiv. 1. See v. 19. l. 1, 2.

— *the teacher of lies*.—By oracles, which the statue was supposed to give; but which in fact were given by the artifice of the priest. “The image teaches lies, gives false notions of the Deity.” Secker.

— *the maker of his work*.—I suspect that יצר, or יצור, is superfluous; as both may be participles. See Syr. Chald. They seem to be different readings. “MS. Copt. omits *ὁ πλασας*.” Mr. Woide.

19. — *silent stone*.—אבן is feminine, and therefore דומם must be a substantive, *lapidi silentii*. See Isa. xlvii. 5. Sit thou in silence.

— *Shall it teach?*—So Vulg. ין is understood.

Neither is there any breath in the midst thereof.

- 20 But Jehovah *is* in his † holy temple :
Be silent before him, All the earth.

CHAPTER III.

- 1 [A prayer of Habakkuk the prophet upon Shigionoth.]
2 O JEHOVAH, I have heard thy * speech ;
I have feared, O Jehovah, thy work,
As the years approach, thou hast shewn *it* ;

† Heb. the temple of his holiness.

* Heb. hearing.

— *laid over*.—I supply עץ, *the wood*. “Laid hold of,” that is, “enclosed,” says Tayl. Conc.

— *any breath*.—Sciendum, in quibusdam Heb. voluminibus non esse additum *omnis*, sed absolute *spiritum* legi. Jerom, quoted in Kennicott's Diss. Gen. Sec. 84. 13. And Syr. omits כל.

CHAP. III. 1. *A prayer*.—The title seems a Jewish annotation of a later age, and the insertion of it interrupts the connection.

— *Shigionoth*.—The word is probably derived from the Syr. שִׁגְיוֹן, *mutavit, variavit*, and thus may denote a musical instrument of great compass, with which the Jews accompanied this piece of poetry.

2. — *thy speech*.—Which thou hast communicated to me, ch. i. 5—11. ii. 4—20. See Obad. 1.

— *thy work*.—I have been struck with fear, because of the judgments denounced against Judah and Jerusalem, ch. i. 5—11. ii. 4, 5, 8, 17. One MS. reads בפעלך, *because of thy work*.

“Jehovah, I have seen thy work.” Dr. Wheeler.

He reads, ראיתי, *I have seen*. ó. have κατενόησα, and in MS. Pachom. and ed. Ald. we find Κυρις, κατενόησα.

— *approach*.—Cappellus prefers the reading of ó. and Aquila, εν τῷ ἐγγιζειν, εν τῷ παρειναί: בקרוב.

— *thou hast shewn it*.—Cappellus ingeniously conjectures הוֹרֵא, *show it*. I prefer הוֹרֵא, thou hast shown it. ó. have ζῶων, which word represents הוֹרֵא. One MS. has at present הוֹרֵא, another perhaps הוֹרֵא, another הוֹרֵא, which reading Jerom also found. Kenn. Diss. Gen. Sec. 84. 13.

As the years approach, thou makest *it* known,
In wrath thou rememberest mercy.

- 3 God came from Teman,
And the Holy One from mount Paran: [Selah.]
His glory covered the heavens;
And the earth was full of his praise.
- 4 His brightness was as the light:
Rays *streamed* † from his hand;

† Heb. to him from his hand.

— *thou makest it known*.—One MS. reads חוריש, *notum facies id*.

— *thou rememberest*.—Observe the topics of consolation, ch. ii. 4, 14, and the several woes denounced against Babylon.

3. *God came*.—Bishop Lowth observes that this is a sudden burst of poetry, in the true spirit of the ode; the concealed connection being, that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner; and the enthusiasm of the poet leading him to neglect all obvious ways of entering on his subject. Præl. Heb. xxviii. v. 3—7, contain a sublime description of God, when he conducted his people to the land of Canaan. The grandest circumstances are selected, and the diction is as splendid as the subjects.

“The captivity brought to his mind the Exodus, and that he who had delivered could deliver. Lowth, p. 257.” Seeker.

— *Teman*.—First, perhaps, the name of an encampment, and afterwards of an Idumean city, Numb. xx. 21. Jer. xlix. 7. Job. ii. 11.

— *Paran*.—See Deut. xxxiii. 2. A part of Arabia Petræa, Gen. xxi. 21.

— *Selah*.—See Pol. Syn. Ps. iii. 6. render the word διαψαλμα, which, says Suidas, is μελους εναλλαγη, cantus immutatio.

— *glory*.—On mount Sinai, and in the pillar of fire.

— *praise*.—On account of his majesty and power. Bishop Lowth, ubi supra, renders the word *splendour*; and Green’s version is,

“And his glory filled the earth.”

The verb הלה, in Hiphil, signifies *to shine*,

“And his praise filled the earth.” Dr. Wheeler.

4. *His brightness*.—6. Ar. Syr. Chald. Houbigant read ונכחו, *et splendor ejus* V. has *splendor ejus*. The *vau* may be considered as conversive of ונכחו, and may be omitted in an English translation.

— *Rays*.—The verb קרן signifies *to shine*, Ex. xxxiv. 29, 30, 35, and a

And there *was* the hiding-place of his power.

5 Before him went the pestilence :

And flashes of fire † went forth after him.

6 He stood, and measured the land ;

He beheld, and dispersed the nations :

† Heb. at his feet.

pencil or cone of rays, issuing from a point, diverges in the shape of a horn. See Deut. xxxiii. 2 :

“ From his right hand *issued* streams of light : ”

The original word being אֲשַׁרְרֵה, from אָשַׁר, in Syr. and Chald. *to pour forth*. See the learned Dr. Durell’s note on the place. Twenty MSS. and one ed. read וְקִרְיִים, *and rays*.

— *And there*.—In the place whence the light proceeded he gloriously concealed his presence. Three MSS. originally, and V. Chald. read שָׁם, *there*.

— *of his power*.—Keri, many MSS. and some editions, read עָז, or עֲזָ, *ἰσχυρος αὐτοῦ*, 6.

Cappellus understands the verse of the lightning on Mount Sinai ; but I rather refer it to the brightness which occasionally issued from the Shechinah, Ex. xvi. 7, 10.

5. — *the pestilence*.—See Numb. xi. 33. xiv. 37. xvi. 46. It was occasionally inflicted on the Israelites, for their guilt.

— *flashes of fire*.—רָשָׁף, *quicquid volando adurit et inflammat*. Cast. lex, *Ardor vibrans ac coruscus*. Schultens on Job v. 7. See also Gussetius, who, by comparing Ps. lxxviii. 48 with Ex. ix. 29, collects that רָשָׁף has the nature of אֵשׁ, *fire* ; but thinks it *id*, *quod in igne vehementiori sese vibrat ; flamma rubens*. Lev. x. 2. Numb. xi. 1. xvi. 35. the Israelites were consumed by a fire which went out from Jehovah. And Lev. ix. 24, the burnt-offering was consumed by a fire which came out from before Jehovah.

— *after him*.—As it is translated, Gen. xxx. 30. 1 Sam. xxv. 42, is quite parallel. Secker.

6. — *measured*.—“ Divided it out, like a conqueror, Ps. lx. 6.” Green. 6. have ἐσαλευσθη, and Chald. מִיָּע אָרֶץ from מָוַע, *movit*. Hence Cappellus conjectures מִיָּדָד, and Houbigant, מִיָּדָדוֹ, *et concussit*, or מִיָּדָדוֹ, *et subiecit*. Possibly מִיָּדָד, *and moved*.

— *dispersed*.—One signification of the Arabic root in Cast. lex. is *sparsit dispersit* ; and in Syr. Chald. Arab. the word signifies *defluxit decedit*. It may, therefore, be rendered in Hiphil, *defluere*, vel *decidere*, *fecit*.

And the everlasting mountains were broken asunder ;

The eternal hills bowed down :

The eternal paths § were trodden by him.

7 Thou sawest the tents of Cushan || in affliction :

The * curtains of the land of Midian trembled.

8 Was the anger of Jehovah kindled against the floods ?

Was thy wrath against the floods ?

Was thine indignation against the sea,

When thou didst ride on thine horses, *and* on thy
chariots of deliverance ?

§ Heb. were his.

|| Heb. under.

* Or, tent-curtains.

— *the nations*.—All who opposed his people, and particularly the seven nations.

— *mountains—hills*.—This may be understood of cleaving the rock for water, Ex. xvii. 6. and of God's wonderful display of his power on Sinai, when the mountain shook, Ex. xix. 18.

— *eternal paths*.—Literally, God occupied the summit of the eternal mount Sinai, and led his people over the eternal mountains in Arabia Petrea. And this sense is preferable to the figurative one; that his ways, or doings, are predetermined from everlasting.

7. *Thou sawest*.—"I saw," supposing the prophet to speak, seems harsh. And therefore I propose רָאִיתָ, *Thou sawest*, addressed to God, as v. 12—15.

— *in affliction*.—If חַרָּוֹת אֶן cannot signify *in affliction*, or, *under the punishment of iniquity*, we must have recourse to conjecture. Houbigant and Green adopt חַרָּוֹת; which may signify *struck with terror*. "*Sub peccato esse reddi potest, puniri, succumbere scelerum affectibus*." Bahrdt.

— *Cushan*.—That is, some say, of Chus or Midian. Compare Numb. xii. 1. Exod. ii. 16, 21. Numb. xxxi. 7, 8, &c. Others think that Judg. iii. 10, vii. 1, &c., are referred to. Perhaps for חַרָּוֹת אֶן we should read עַן בָּשָׁן, and for חַרָּוֹת, בָּשָׁן, ברשן.

"Thou sawest the terror of Og ;

The tents of Bashan trembled ;

The curtains of the land of Midian." Numb. xxi. 33. xxxi. 3.

— *The curtains*.—V. pelles, δερμας, vetustissimus liber majoribus literis exaratus. See the notes on this chapter in S. Quintus's edition of *ô*. That is, the coverings of their tents, made of skins.

8. — *floods*.—If the Red Sea only is referred to, and not Jordan, we should render, *the floods*, Ps. lxvi. 6. Jon. ii. 3. Otherwise, translate *rivers*.

— *and on thy chariots*.—Many MSS. supply the *vau* twice, וּמִרְכָּבוֹתַי; and V. *ô*.-Ar. Syr. represent it the beginning of the word.

- 9 Thy bow was made bare,
According to the oath unto the tribes even the promise.
 [Selah.]
- 10 Thou didst cleave the streams of the land:
 The mountains saw thee *and* were in pangs:
 The overflowing of waters passed away:
 The deep uttered its voice:
It lifted up its hands *on high*.
- 11 The sun *and* the moon stood still *in their* habitation:

God is described as a mighty warrior, attended by his chariots, even thousands of angels, Ps. lxxviii. 17.

9. — *made bare*.—Nudatione nudabatur, i. e. e theca educebatur, say some; and others, *nudatione excitabatur*. And Harmer informs us, from Sir I. Chardin, that the oriental bows were wont to be carried in a case hung to the girdle, ii. 513. If ער does not signify *nudare*, we may read חר from ערה. Houbigant adopts the reading of V. *suscitans suscitabis*, דוער תער. And *ó*. MS. A. and ed Ald. have ερτελων ερτελεις.

— *the oath*.—The preposition is very often understood in the poetical parts of scripture. Here ל may be supplied, if we read with the greatest number of MSS. שבועת, oaths. Sixteen MSS. read שבעת; which, in statu constructo, may signify *the oath unto the tribes*, as Ps. lxxxix. 39. ברית עביר signifies *the covenant with thy servant*,

— *the promise*.—See אמר, Ps. lxxvii. 8.

The question, asked in a very bold and poetical manner, v. 8, is answered, v. 9; that God displayed his power to deliver his people, according to his faithful word, Gen. xxii. 16. xxvi. 3. Ps. cv. 9, 10. v. 13. l. 1, 2.

The passage through the Red Sea having been beautifully mentioned in an indirect manner, v. 8; the prophet continues his magnificent description of the Deity, v. 10, 11, 12; and adds the reason why such power was displayed, in the two first hemistichs of v. 13.

10. — *the streams*.—When Jordan was divided.

— *The mountains*.—*ó*. Ar. suggest another reading, עמים, *the people*. But see Ps. cxiv. 4.

— *The overflowing*.—The lower streams of Jordan, whose banks were then overflowed, passed away toward the Dead Sea, Josh. iii. 15, 16.

— *voice*.—The upper waves stood on an heap, not without roaring. See Green.

— *on high*.—לרום for לרום. So, Ps. xcvi. 8, we have, “The floods clap *their* hands.”

11. — *and the moon*.—V. *ó*. Ar. Syr. Chald, ten MSS. and two ed. read ירח, and the moon; and two other MSS. read so originally. But see

By *their* light thine arrows went abroad ;
By *their* brightness, the lightning of thy spear.

12. In *thine* indignation didst thou march through the land ;
In *thy* wrath didst thou † tread the nations.

13. Thou wentest forth for the deliverance of thy people,
Even for the deliverance of thine anointed ones.

Thou didst wound the head out of the house of the
wicked :

Thou didst lay bare the foundation to the rock : [Selah.]

† Heb. thresh.

the omission of the connexive particle defended by instances, Boch. Hieroz. 844, who refers to Exod. xxii. 30. Deut. xxiv. 17. 2 Chron. xviii. 30.

— in *their habitation*.—Perhaps ובלם, or ובוים ; the ה and ב being easily mistaken. See Syr. Chald.

— *By their light*.—Or, in light—in brightness—furnished by their shining.

— *thine arrows*.—Calvin says that the arrows and spears of the Israelites are called those of God, under whose auspices his people fought. Or, the instruments of destruction which God employed, Josh. x. 11, may be metaphorically called his arrows and spear.

— *lightning*.—See Nahum iii. 3.

12. — *tread*.—Crush them, as corn by the drag.

13. — *thine anointed ones*.—Houbigant reads משיחיו, and refers to *ó*. MS. A. and *τοὺς ἐκλεκτοὺς σου* in Montfaucon's Hex. A MS. referred to in S. Quintus's edition and MS. Pachom. have also *τοὺς χριστοὺς σου*, and two Hebrew MSS. read plurally, and perhaps two more. See Ps. cv. 15. "Plur. *χριστοὺς*, MS. Copt." Mr. Woide. "Rather, for the salvation of thine anointed. For *אֵל* is often for the genitive case. See Nold. Or *עָשׂ* may be a verb." Secker.

— *Thou didst wound*.—The ardour of the prophet having led him to begin in the midst of his subject, v. 3 ; he here returns to what passed in Egypt before the dividing of the Red Sea, the mention of which astonishing miracle he repeats, v. 15.

— *out of the house*.—Or, So that there should be no house. The prophet returns to the transactions in Egypt ; and here refers to the destruction of the first-born.

— *Thou didst lay bare*.—The verb is in the infinitive, *Laying bare*. *ó*. V. Syr. and ed. v. in Montfaucon read עירר.

— *to the rock*.—Cappellus, Houbigant, and Green read אֶרֶץ, „ To the

- 14 Thou didst pierce with thy rod the head of his villages.
They rushed as a whirlwind to scatter us:
Their rejoicing *was*, as if they should devour the poor
secretly.
- 15 Thou didst march through the sea *with* thine horses;
Through the heap of mighty waters.
- 16 *When* I heard *thy* speech, my bowels trembled:
At the voice my lips quivered:
Rottenness entered into my bones, and I trembled in †
my place;
Because I shall be brought to the day of trouble,

† Heb. under me.

rock on which the foundation rested." The death of the first-born is figuratively called the utter overthrow of the Egyptian houses.

14. — *with thy rod*.—Houbigant and Green read בַּמִּזְרָה. Three MSS. read בְּמִזְרָה, which resembles the conjecture proposed.

— *of his villages*.—Many MSS. five editions, and Keri, have פְּרִי. The first-born are called the heads of the Egyptian villages; and these God smote with the rod of his anger.

The word פְּרִי is derived from the Arab. *segregavit*, see Cast. lex; because the houses are *separated*; and not joined together as in cities.

Dr. Wheeler conjectures פְּרִישִׁי.

"His horsemen, when they came as a whirlwind to scatter us."

— *to scatter us*.—I follow Green's excellent conjecture, לְהַפִּיץ.

— *Their rejoicing*.—Thirty MSS. read עֲלֵי צִוְחָם, *their rejoicings*. The Egyptians rapidly followed the Israelites, and in imagination devoured a defenceless people. Whereas the Israelites entered the land of Canaan armed, and struck the inhabitants with great fear, Josh. iv. 13. v. 1.

16. — *I heard*.—See on v. 2.

— *Rottenness*.—The learned Schröder observes, that ὁ. Ar. Ch. Syr. read רָעַר, *tremor*, and that Lilienthal found this reading in the margin of a Hebrew MS. Diss. Philol. ad Cantic. Chabacuci, Groningæ. 1781.

— *I trembled*.—Palluit, et subito genua intremuere timore. Schröder. Ovid. Met. ii. 180.

— *I shall be brought*.—One MS. reads אָמַר, which may be the future in Niphal from נָחַר ducere; a verb, indeed, not elsewhere used in that form. Or, we may read הֵרָחִי, *he hath brought me*, from נָחַר, ducere; or, *he hath left me*, from נָחַר, agreeably to Chald., where we have דִּשְׁבָּקִי, *quoniam reli-*

To go up *captive* unto the people *who* shall invade us
with their troops,

- 17 But although the figtree shall not flourish,
And *there shall be* no produce in the vines;
The fruit of the olive shall fail,
And the fields shall not yield food;
The flocks shall be cut off from the fold,
And *there shall be* no herd in the stalls;
18 Yet will I rejoice in Jehovah,
I will exult in the God of my salvation.
19 The Lord Jehovah *is* my strength;

quit me. Syr. also expresses the pronoun *I*. וְהִרְיִי, *et ostendit mihi*. The prophet may speak in the person of the Jews who would be then living.

“If so be I might have rest in the day of affliction,
When he goeth up against his people, and harasseth them with his troops.”
Dr. Wheeler.

17. But *although*.—Or, For, and *v.* 18, But I—. רַפְּרוּ, καρποφορησῃ, *δ.* quasi legissent רַפְּרוּ. Non malè: nec enim floret ficus. Sed germinare etiam notat פִּרְחָה. Vid. Cast. in voc. Or, for; or, when.” Secker.

It is observed that some of the oldest versions never translate פִּרְחָה, flowering; and that it is distinguished from פִּיחָה, a flower, Numb. xvii. 8. And indeed it seems rather to signify shoots than flowers, Job. xiv. 9. Ps. xcii. 7 or 8. Prov. xi. 8. Isa. v. 24. lxvi. 14. Epict. l. i. c. 15. p. 86, says of a figtree, Ἀφῆς ἀνθίσχει πρῶτον, εἶτα προβαλεῖ τὸν καρπὸν, εἶτα πεπανθή. Secker.

—*The fruit*.—As פֶּשֶׁה signifies to produce, as a tree or a field, see Gen. i. 11, 12. Ps. i. 3, מַעֲשֵׂה will naturally denote *fruit*. Hence ποιῶν καρπὸν in the New Testament, Matt. iii. 10, &c.

—*fields* — *yield*.—Read פֶּשֶׁה.

—*shall be cut off*.—One cut off; or, He, God, cut off. Or read, in the participle passive, נִכְרָה.

—*stalls*.—The Arabic root of the original word signifies *fregit, comminuit, stramen*. The places where the herds were fed with cut straw. “Bubile. Alludit Arabicum רַפְּרוּ *fænum*.” Boch. Hieroz. 305.

19. *The Lord*.—This verse is an imitation of Ps. xviii. 33. Twelve MSS. and one ed. transpose the two first words of this verse, and read אֲרִי יְהוָה.

“Jehovah, my Lord, is my strength.”

Dr. Wheeler.

And he will make my feet like hind's *feet*,
 And will cause me to tread on mine high places.
 [To the chief musician on my stringed instruments.]

— *cause me to tread*.—Eight MSS. read as in the psalm, עֲמִידִי, "Thou shalt cause me to return with strength and swiftness from the land of my captivity, and to possess its fastnesses. See Deut. xxxiii. 29. xxxii. 13.

The state of the land during the captivity may be described, v. 17; or the prophet may declare that such circumstances should not shake his confidence in God. And v. 19. he may speak in the person of his people, who were to be restored.

— *chief musician*.—From נָחַם, *præfuit, superavit*. Cast. lex. See 2 Chron. ii. 18.

— *my stringed instruments*.—From נָנָה, *pulsare musicæ*. 6. Ar. Syr. read *his stringed instruments*; which reading I prefer, as this seems a Jewish annotation. "*My* may be the king's word, and this his direction. Lowth." Secker.

THE BOOK OF O B A D I A H.

CHAPTER I.

- 1 THE vision of Obadiah. Thus saith the Lord Jehovah concerning Edom.

We have heard a * report from Jehovah.

And an ambassador is sent among the nations :

Saying :

“ Rise ye : and let us rise up against her to war.”

- 2 Behold I have made thee small among the nations :
Thou *art* greatly despised.

* Heb. a hearing.

CHAP. I. 1.—*Obadiah*.—I suppose that he prophesied between the taking of Jerusalem, which happened before Christ 587, and the destruction of Idumea by Nebuchadnezzar, which latter event probably took place a very few years after the former. Usher places the destruction of Jerusalem in the 588th year before Christ, and the siege of Tyre in the year 585 before Christ. This siege lasted thirteen years; in which interval Usher says that the Sidonians, Moabites, Ammonites, and Idumeans, seem to have been subdued by the Babylonians. Josephus says that Nebuchadnezzar began to besiege Tyre in the seventh year of his reign; but Cappellus proposes reading the seventeenth. Blair places the taking of Tyre in the thirty third year of Nebuchadnezzar.

— *sent*.—Jer. xlix. 14. we have שָׁמָעָה. Compare the passages.

2. — *small—despised*.—Compare Jer. xlix. 15. Idumea was a country if compared with the dominions of flourishing states, very moderate in extent, and inconveniently situated. “The land of Moab occupied the eastern part of the sea of Sodom. Next to this country Idumea turned towards the south; though it did not border on all Canaan southward, but

- 3 The pride of thine heart hath deceived thee.
 He that dwelleth in the clefts of the rock, in his † high
 habitation,
 Hath said in his heart, Who shall bring me down to the
 ground?
- 4 Though thou exalt thyself as the eagle,
 And though thou set thy nest among the stars;
 Thence will I bring thee down, saith Jehovah.
- 5 If thieves had come unto thee,

† Heb. the height of his habitation.

only on its eastern part. The rest lay open to Arabia Petraea, by which Idumea was situated southward; made a part of it, and went far into it." Vit. on Isa. xxxiv. 6. "The country of the Idumeans was properly circumscribed by that mountainous tract which enclosed Canaan to the south, near the sea of of Sodom, as appears from the whole sacred history; whence mount Hor, situated there, is said to have been on the edge, border, or extremity, of the land of Edom, Numb. xx. 23. It is true that, about the time of Solomon, the Idumeans occupied some part of the Elanitic gulph of the Red Sea; whence a tract of that coast was called the land of Edom, 1 Kings ix. 26. But all the prophets who speak of Edom about these times restrain their lands to mount Seir, in the tract which I have marked out." Vit. on Isa. xxi. 1. However, that part of Idumea partook of the qualities of the land of Canaan appears from Gen. xxvii. 39, compared with v. 28; and Numb. xx. 17. the fields and vineyards of the Idumeans are mentioned.

3. — *He that dwelleth.*—שכני, with the *yod* paragogic, occurs also in the parallel place, Jer. xlix. 16. See Præl. Heb. iii. p. 34.

— *clefts of the rock.*—There were many habitable caverns, difficult of access, in the mountainous country of Idumea.

— *in his high habitation.*—6. Vulg. מנביה לשבת ut alibi Secker.

If we read שבוך and בלבך, and V. has in corde tuo, we render :

"O thou that dwellest in the clefts of the rock, in thine habitation;
 Who sayest in thine heart," &c.

4. — *eagle.*—Which builds in high rocks.

— *thou set.*—Houbigant reads תשים with the versions. "6. Syr. Ch. Vulg. quasi legissent תשים. Sed vide omnino Num. xxiv. 21." Secker. שים may be rendered *is set, positus est*. See Job xx. 4. If we suppose this prophet the imitator, he has finely improved Jeremiah xlix. 16, in the hemistich before us.

- If robbers by night;
 Would they not have stolen till they had enough?
 If grape gatherers had come unto thee,
 Would they not have left gleanings of grapes?
 6 How art thou cut off!
 How is Esau searched out!
How are his hidden things inquired after!
 7 All the men of thy confederacy
 Have brought thee to the border:
 The men ‡ who were at peace with thee, *and* who ate
 bread with thee,
 Have deceived thee, *and* have prevailed against thee:
 They have spread a snare under thee.

‡ Heb. of thy peace, of thy bread.

5. *If thieves.*—Compare Jer. xlix. 9; where, I think, we should render:

“If grape gatherers had come unto thee,
 Would they not have left gleanings of grapes?
 If thieves by night, would they *not* have destroyed till they had enough?”

6. *How art thou cut off.*—This clause is usually thrown into a parenthesis after the words, *if robbers by night*, in v. 5. Le Clerc places it at the beginning of v. 5. It may very well make a part of v. 6. Thieves and robbers would have stolen till they had satisfied themselves. Grape gatherers would have left gleanings after them. But the Babylonian invaders have destroyed thee utterly. See a like opposition, Jer. xlix. 10.

— *searched out.*—6. Ar. Syr. Chald. read כרפס. See a similar passage, Isa. xlv. 3. “Professor Michaelis proposes כרפס, *made bare*, from Jer. xlix. 10.” Mr. Woide.

7. — *the border.*—Thy own border, where they delivered thee into the hand of thy enemy. Or, to the border of their once friendly country, whither thou hadst fled for refuge; thus dismissing thee ignominiously.

— *who ate bread.*—Enmity was not to be expected from such, according to the customs of those countries. Syr. reads לחמך, “the men of thy peace and of thy bread.” 6. MS. Pachom. render οἱ συνεσθιοντες σοι εσθια. “Ante לחמך repetendum videtur απο σου εσθια.” Moerlius. “לחמך omittunt 6., et sane potuit a præcedenti לחמך oriri.—Etiam אכלי—facile potuit inter præcedentem ו et sequentem ל absorberi; vel forte legendum לחמך, nam לחם comedere notat.” Secker.

— *a snare.*—V. 6. Ar. Syr. Chald. have this idea; and seem to have read מורד, for מור. “To place a wound under a person,” seems a harsh expression.

- There is none understanding in thee.*
- 8 Shall I not in that day, saith Jehovah,
Destroy the wise men from Edom,
And understanding from the mount of Esau?
- 9 Shall *not* thy mighty men, O Teman, be dismayed;
That every one may be cut off from the mount of Esau?
- 10 For slaughter, *and* for § oppression, of thy brother
Jacob,
Shame shall cover thee, and thou shalt be cut off for ever.
- 11 In the day when thou stoodest on the other side;
In the day when strangers carried away captive his forces.
And *when* foreigners entered into his gates,
And *when* they cast lots on Jerusalem;
Thou also *wast* as one of them.
- 12 But thou shouldest not have looked *with delight* on the
day of thy brother, on the day when he became a
stranger;
Nor have rejoiced over the sons of Judah, in the day
when they were destroyed:
Nor have magnified thy words in the day of distress.
- 13 Thou shouldest not have entered into the gate of my
people, in the day of their calamity:

§ Or, violence against.

— *understanding*.—For which the Idumeans were remarkable. See Jer. xlix. 7.

8. *Shall I not*.—"חלוא omittunt ḡ. Syr." Secker. It is also wanting in MS. 96.

— *the mount of Esau*.—Mount Seir.

10. *For slaughter*.—The versions point thus. This conduct of the Idumeans is referred to, Amos i. 11, where see the note.

— *for ever*.—See Ezek. xxxv. 9. They never recovered possession of Arabia Petraea. See on Amos i. 12.

11. — *his gates*.—עָרָיו, many MSS. some editions, Keri, and the versions.

12. — *thou shouldest not have looked*.—That the future has this force, see Gen. xlv. 8. Lev. x. 18, 19. Numb. xxxv. 28. Ex. xxii. 2. Jonah iv. 11. So Æn. xi. 112. Nec veni, nisi fata locum sedemque dedissent. Pro Nec venissem. Servius.

- Nor have looked *with delight* on his affliction, in the day of his calamity :
- Nor have put forth thine hand on his substance, in the day of his calamity :
- 14 Nor have stood in the cross-way, to cut off those of his that escaped :
- Nor have delivered up those of his that remained, in the day of distress.
- 15 For the day of Jehovah *is* near upon all the nations.
As thou hast done, it shall be done unto thee :
Thy dealing shall return upon thine own head.
- 16 For as ye have drunken upon mine holy mountain,
All the nations round about shall drink :
They shall drink and shall swallow down; and they shall be as though they had not been.
- 17 But upon mount Sion shall be || those that escape :
and it * shall be holy :
And the house of Jacob shall possess their possessions.
- 18 And the house of Jacob shall be a fire,

|| Heb. an escaping.

* Heb. holiness.

13. — *thine hand*.—I think that יד should be supplied with Chald. and that the true reading is, וְשֵׁלַח יָד. There is a like omission, 2 Sam. vi. 6, where יד, or יָד, *the hand*, or, *his hand*, is supplied by all the versions, and by Chald. Another reading may be וְיָדָא אֶל וְשֵׁלַחָהּ. See Judg. v. 26. For the phrase see Gen. iii. 22. xxii. 10, 12. See Le Clerc. אִדָּו precedes.

14. — *cross-way*.—The root in Arabic signifies, *divisa se obtulit via*. Cast. lex.

15. — *Thy dealing*.—See Ps. cxxxvii. 8. The manner in which thou hast served us.

16. — *as ye have drunken*.—The prophet addresses his own people, to whom he uttered this prophecy.

— *round about*.—*ô*. Ar. read רוּמַר, *wine*; which reading is noted by Cappellus and Le Clerc, and adopted by Houbigant. But twenty-seven MSS. and eight editions read סָבִיב, *round about*, which suits the place extremely well. See Jer. xxv. 9.

17. — *those that escape*.—Here the return from Babylon is foretold.

— *their possessions*.—"מִדְּשֵׁיהֶם *pro participio habent* *ô*. Vulg. Ch. Syr.; recte. Confer Jer. xlix. 2." Secker. The rendering of the versions is "those who possessed them." But it seems more accurate to render "those who drove them out."

And the house of Joseph a flame ;
 And the house of Esau for stubble :
 And they shall kindle them and devour them ;
 And there shall not be *any* remaining of the house of
 Esau.

For Jehovah hath spoken *it*.

- 19 And *they of* the south shall possess the mountain of Esau ;
 And *they of* the plain, the Philistines :
 And they shall possess the field of Ephraim,
 And the field of Samaria :
 And Benjamin *shall possess* Gilead.
- 20 And the captivity of this host of the sons of Israel,
 Which *is* among the Canaanites, *shall possess* unto
 Sarepta.

And the captivity of Jerusalem, which *is* in Sepharad,
 Shall possess the cities of the south.

- 21 And deliverers shall go up to mount Sion
 To † rule the mount of Esau :
 And the kingdom shall be Jehovah's.

† Heb. judge.

18. — *for stubble*.—This refers to the conquest of Edom by the Maccabees, 1 Macc. v. 3, 4, 5, 65. 2 Macc. x. 15—23, and again by Hyrcanus, Jos. Ant. XIII. ix. 1. p. 659. Haverc.

19. — *they of the plain*.—From Eleutheropolis to the sea. See Le Clerc. Zech. vii. 7. Jer. xvii. 26.

— *Gilead*.—Edom lay to the south ; the Philistines to the west ; Ephraim to the north ; and Gilead to the east. Those who returned from Babylon were to extend themselves every way. *ó*. read, "And Benjamin, and Gilead."

20. — *this host*.—Three MSS. read *החיל*. But Houbigant ingeniously conjectures that we should read *החלות הלוה*, *And this captivity*.

— *among the Canaanites*.—Houbigant and Chald. read *בכנענים*.

— *Sepharad*.—Lightfoot's conjecture, that this was part of Edom, is the most probable of any that I have met with. Those who were captives among the Canaanites should possess the country of the Canaanites ; and those whom the Edomites had enslaved, should possess the cities of their masters. See Mr. Lowth's Commentary.

21. — *deliverers*.—The Maccabees. *ó*. read *השועים*, *servati*, meaning the Jews who were to be restored.

THE BOOK

OF

H A G G A I.

CHAPTER I.

- 1 IN the second year of Darius the king, in the sixth month, on the first day of the month, came the word of Jehovah by * Haggai the prophet unto Zerubbabel *the* son of † Shealtiel, governor of Judah, and unto Joshua *the* son of Josedech the high priest, saying :
- 2 Thus saith Jehovah *God* of hosts, saying :
This people have said, The time is not come,
Even the time that the House of Jehovah should be built.
- 3 But the word of Jehovah hath ‡ come
By § Haggai the prophet, saying ;
- 4 Is it time for you, O ye *people*,

* Heb. by the hand of. † *Otherwise*, Salathiel. ‡ Heb. been.
§ Heb. By the hand of.

CHAP. I. 1. — *Haggai*.—The first prophet sent to the Jews, after their return from the Babylonish captivity.

— *Darius*.—The son of Hystaspes, king of Persia. Blair places the second year of his reign 520 years before Christ.

— *Zerubbabel*.—Son of Salathiel, son of Jeconiah, king of Judah, Matt. i. 12. “*κα. λεγων. ειπον προς. ο.*” Secker.

— *Joshua*.—Son of Josedech, son of Seraiah, high priest when Jerusalem was taken, and slain at Riblah, 1 Chron. vi. 14. 2 Kings xxv. 18—21.

4. — *O ye*.—Houbigant conjectures *אנה*. An *venit vobis tempus?* &c. Possibly *נה*, *now*. “An vestrum tempus est, ut domos vestros contabulatas habitetis? Sana sunt omnia. Solent nempe Hebræi in sermone concitatori repetere pronomen ejusdem personæ quæ præcedit. Confer Gen. xxiv. 27. Deut. xviii. 14, &c.” Dathius.

- To dwell in cieled houses :
 And *shall* this House *lie* waste ?
- 5 And now thus saith Jehovah *God* of hosts :
 || Consider your ways.
- 6 Ye have sown much, and the increase *is* little :
 Ye eat, but not till * ye be full :
 Ye drink, but not † in plenty :
 Ye clothe yourselves, but not ‡ so as to be warm thereby.
 And he that earneth wages, earneth § them for a bag
 with || holes.
- 7 Thus saith Jehovah, God of hosts :
 * Consider your ways.
- 8 Go up to the mount, and bring wood,
 And build the House ; that I may have pleasure therein,
 And be glorified ; saith Jehovah.
- 9 Ye look for much, and behold *it cometh* to little :
 And when ye have brought *it* home, I have blown
 upon it.

|| Heb. Set your heart on.

* Heb. to fulness.

† Heb. to.

‡ Heb. to warmth.

§ Heb. wages.

|| Heb. pierced through.

* Heb. Set your heart on.

— *cieled*.—*ὑποφωμενους*, Aquila. Laqueatis, Vulg.

— *waste*.—Its foundations had been laid perhaps fifteen years before, in the second month of the second year after the return of the Jews from Babylon, Ezra iii. 8.

6. — *the increase*.—Literally, *id quod proveniens est*. But the versions seem to have read *הביא*, *ye have brought in*.

— *Ye eat*.—The verb, and also *אכלו* and *לבוש*, and *פנה*, v. 9, are in the infinitive mood, used as a noun-substantive. *There is to eat*, or, *There is eating*.

— *for a bag with holes*.—They are soon required of him. The present scarcity demands them.

8. — *the mount*.—Mount Moriah, on which the temple was built.

Jon. conscendite montes. Capiendum est collective. Nam de Libano aliisque montibus petenda erant ligna, unde templum extrueretur. Bahrdt.

9. — *brought it home*.—This line may very well be translated,

“ And ye have brought an offering to the House, and I have snuffed at it.”

- Why? saith Jehovah *God* of hosts.
 Because of mine House, which lieth waste;
 And ye run every man to *build* his own house.
- 10 Therefore over you
 The heavens are stayed from dew;
 And the earth is stayed from her produce.
- 11 And I have called for a drought upon the land, and upon
 the mountains;
 And upon the corn, and upon the choice wine, and upon
 the oil;
 And upon whatever the ground bringeth forth;
 And upon man, and upon † beast;
 And upon all the labour of the hands.
- 12 Then Zerubbabel *the* son of † Shealtiel, and Joshua *the*
 son of Josedech, the high priest, and all the residue of
 the people, hearkened unto the voice of Jehovah their
 God, and unto the words of Haggai the prophet, accord-
 ing as Jehovah their God had sent him: and the people
- 13 feared before Jehovah. Then spake Haggai, the mes-
 senger of Jehovah, by a message from Jehovah, unto the
 people, saying:

† Heb. cattle.

‡ Otherwise Salathiel.

See ch. ii. 14. Ezra iii. 3, 8, 10, 11. v. 2, and the verb, נפח, Mal. i. 13, where Houbigant has *rejicitis*. It seems to be a metaphor taken from beasts when they refuse provender. According to our English version of the text before us, נפח must signify *to blast*, or, *blow away*.

10. — *over you the heavens*.—For your sake the heaven. Secker.

נפח. Sic ó. Syr. Vulg. Ch.; cum tamen alias semper כלא activam coercendi significationem obtineat, quin et in hoc ipso versiculo. Videtur ortum a נ praecedente. Secker.

11. — *the mountains*.—See 2 Sam. i. 21. The clouds, which usually rest on them, supply them with moisture.

— *whatever the ground*.—ó. MS. Pachom. read και επι παντα οσα with Syr. Ar. Chald. fourteen MSS. and another in the margin.

“And upon every thing which the ground bringeth forth.”

12. — *unto the words*.—שבע is used with על, Jer. xxiii. 16. It is also used with אל, אר, and ב.

כאשר. Videtur Syr. legisse אשר. Secker.

I am with you, saith Jehovah.

- 14 And Jehovah stirred up the spirit of Zerubbabel *the* son of § Shealtiel, governor of Judah, and the spirit of Joshua *the* son of Josedech, the high priest, and the spirit of all the residue of the people; and they came and || did work in the House of Jehovah *Lord* of hosts, their God; on the four and twentieth day of the month, in the sixth *month*, in the second year of Darius the king.

CHAPTER II.

- 1 IN the seventh *month*, on the one and twentieth day of the month, came the word of Jehovah by * Haggai the prophet, saying: Speak now to Zerubbabel, *the* son of † Shealtiel, governor of Judah; and to Joshua *the* son of Josedech, the high priest; and to [all] the residue of the people; saying:
- 3 Who *is there* left among you
That saw this House
In its former glory?
And what do ye see it now?
Is it not as nothing in your eyes?
- 4 Yet now be strong, O Zerubbabel, saith Jehovah:

§ *Otherwise* Salathiel.

|| Or, executed.

* Heb. the hand of.

† *Otherwise* Salathiel.

CHAP. I. 2. — *all the residue*.—So 6. Ar. Syr. and one MS.

3. — *left*.—Seventy years elapsed from the destruction of the former temple, before Christ, 587, to its complete restoration, about four years after the time when this prophecy was delivered. See Ezra vi. 15 and Blair's tables.

— *as nothing*.—An elegant Hebraism. Sicut illud [sc. templum posterius], sic nihil. See Nold. 2, Sec. 17. Ten MSS. and four editions read כמורו. Josephus says that this temple, through the poverty of its builders, was inferior to the former. Ant. XI. iv. 2.

And be strong, O Joshua, son of Josedech, the high priest:

And be strong, O all ye people of the land, saith Jehovah;

And work: for I am with you,

Saith Jehovah *God* of hosts;

5 According to the word which I covenanted with you
When ye came out of Egypt:

And my Spirit remaineth among you: Fear ye not.

6 For thus saith Jehovah *God* of hosts:

Yet once *more*, in a short time,

I will shake the heavens and the earth,

5. *According to*.—See אחר, Nold. Sec. 19. God promised to be with Moses, Exod. iii. 12. See ch. i. 13.

—*remaineth*.—By my prophets. “Stood.” Secker.

6. — *Yet once*.—I suppose פעם, which is often feminine, see Eccl. vii. 23, to be understood after אחר: adhuc unâ vice: and likewise עת, tempus, which is sometimes feminine, see Joel iii. 1, to be understood after כעת: parum temporis hoc tempus est. When the law was given on mount Sinai, the whole mountain quaked greatly, Exod. xix. 18.

אחר is ten times semel in Nold. for פעם אחר, which occurs several times.—עוד מעט has always י after it, and signifies, *Yet a little time*, and, Ezek. xvii. 4. Isa. x. 25. xxix. 17. Hos. i. 4. Jer. ii. 33. Ps. xxxvii. 10. No word, I believe, is elsewhere interposed as here, between עוד and מעט, or between מעט and ר. היא agrees with עת understood. Heb. xii. 26. translate עוד אחר, עוד ἀπ᾿ αὐτοῦ, and omits מעט היא. With this description of time compare קצת, Isa. liv. 7. Secker.

— *I will shake the heavens*.—The political or the religious revolutions, which were to be effected in the world, or both, are here referred to. Compare v. 21, 22. Matt. xxiv. 29. Heb. xii. 26, 27, 28. The political ones began in the overthrow of the Persian monarchy by Alexander, within two centuries after this prediction; and if the Messiah's kingdom be meant, which is my opinion, this was erected in somewhat more than five centuries after the second year of Darius; a short period of time when compared with that which elapsed from the creation to the giving of the law, or from the giving of the law to the coming of the Messiah's kingdom.

It must be observed that the word אחר, *once*, has a clear sense, if understood, of the evangelical age; for many political revolutions succeeded, as the conquest of Darius Codomanus, and the various fortunes of Alexander's successors, but only one great and final religious revolution.

And the sea and the dry land :

7 And I will shake all the nations ;

And the † desire of all the nations shall come ;

And I will fill this House with glory ;

† Or, desirable things.

7. — *the desire of all the nations.*—I think that the true reading is חמדות ; and that the *vau* has been omitted because it was supplied by a point. Thus *ὁ*. render τα ἐλεκτα, and Ar. *electa, exquisita*, see חזר, *optionem fecit*, in Cast. lex. The word is used plurally, with the force of the singular, like *deliciæ* or *spes* in Latin, Dan. ix. 23, where five MSS. read חמדות for חמדות, and V. *ὁ*. Ar. rightly supply אשׁ, *vir desideriorum*, ch. x. 3, 11, 19. Cantic. v. 16. We have וכל חמדות, *et ipse totus desideria*, for *desiderabilis*. Catullus uses *amores* of a person :

“ Acmen Septimius, suos amores,
Tenens———.”

And Cicero thus addresses Terentia and Tulliola : *Valete, mea desideria.* Ad Fam. xiv. 2.

However, there is a difficulty in applying חמדות to a person ; and we should expect to find in the text ויבא חמדות, *et veniet desiderium*. If this difficulty could be surmounted, it is easy and natural language to say that he, towards whom the desire of all nations ought to be turned, should come. Compare 1 Sam. ix. 20, and see the parallel prophecy, Mal. iii. 1 and Luke ii. 10. Syr. seems to have read ויבא, *that they may bring*, רבא, *cupiditatem, the desirable things of all nations* ; the gold and silver, the *avathpara*, Luke xxi. 5, with which this temple was enriched. Chald. follows the Hebrew in its ungrammatical form, ויבא חמדות, *et venient desiderium*.

Houbigant's note is “ *Et advenient pretiosa quæque omnium gentium, quæ templum decorabunt muneribus maximis, ut in summo honore sit apud omnes gentes : quo in honore fuisse sub Onia Sacerdote, narratur in libro Machabæorum : propterea Deus hæc addit, meum est argentum et aurum.* ” “ Explicat hæc cel. Mich. de donariis gentilium templo Hierosolymitano illatis ; quod etiam ab aliis factum est, cum Judæis tum Christianis. ” Bahrdt. Apparatus criticus. Lips. 1775. The objections to this interpretation are, the great solemnity of the introduction, v. 6, and the beginning of v. 7, and the impropriety of the language, “ the desirable things of all nations shall come ; ” when it should rather be said, “ the desirable things of all nations shall be brought. ” See Bishop Chandler's Defence, &c. in loc.

חמדות is used twelve times as a genitive after laud, or vessels, or some

Saith Jehovah God of hosts.

8 The silver is mine, and the gold is mine;

desirable thing. The three remaining times it is used are 2 Chron. xxi. 20. 1 Sam. ix. 20. Dan. xi. 37, where a Deity so called seems to be meant; and if so, a person is called *המורה* in this one place of Daniel, but no where else unless in the text. *המורה* is used nine times in all, and sometimes written *המורה*. Daniel is twice called *איש המורה*, and once barely *המורה*; and these are the only times it is applied to a person. When applied to things, it is always a genitive governed by those things, except Dan. xi. 38, 43, where it stands absolutely, for desirable things,—*מורה* is used several times, of things and of persons. All these words, when used of things, commonly denote things of value or price. I think the word here should (be pointed so as to) be read *המורה*, which is no where in Scripture; or *המורה*, which is never found without one *ו* elsewhere, because of the plural verb. Bishop Chandler thinks that *כא* cannot be used of things, but persons only. Yet it is used of days perpetually, and of the ark, 2 Sam. vi. 9; and of mounts coming against Jerusalem, Jer. xxxii. 24; and of trees coming to adorn the temple, Isa. lx. 13; and probably of the wealth of the gentiles, *v.* 5, for compare lxi. 6; and of silver and gold coming into the temple, Josh. vi. 19. And so *ἡ δὲ λυχνος ἐρχεται*, Mark iv. 21. Why doth incense come to me? Jer. vi. 20.—*המורה*, and all the words of that root, signify delight as much as desire. So that *המורה כל היום* may be translated, *deliciæ humani generis*. *כבוד* sometimes signifies wealth, Gen. xxxi. 1; compare xiii. 2. Esth. v. 11.—But no other *כבוד* is said to fill the temple but *יהוה כבוד*, which filled the tabernacle, Ex. xl. 34, 35; Solomon's temple, 1 Kings viii. 10, 11; Ezekiel's, Ezek. xlv. 4.—Indeed *יהוה* is not added here; and so the meaning is not quite determinate, especially considering what precedes and follows. But still this doth naturally imply much more than wealth, though not necessarily. And the Lord was to come suddenly to his temple, and, or with, the Angel of the covenant, in whom, or which, they delighted, Mal. iii. 1. Now the second temple had not this Lord's presence, this *יהוה כבוד*, unless in Christ. But still the glory of the Lord in the temple means in O. T. only the cloud, which was the symbol of his presence." Secker.

—*fill—with glory*.—By the presence of the Messiah. Compare Ex. xl. 34. 1 Kings viii. 11.

8. *The silver is mine*.—Predictions of spiritual and temporal blessings are often blended together in the prophetic writings. We have here a reference to the contributions towards the rebuilding of the temple, Ezra vi. 8. vii. 15—20; and to the donations by which it was to be adorned, 2 Macc. iii. 2. Jos. Ant. XII. ii. 4. XV. xi. 3. B. J. V. xiii. 6. Bahrdt explains the passage thus, "Non opus est ut ornentis hoc templum argento

Saith Jehovah *God* of hosts.

9 Greater shall be the glory

et auro. Ornamentum novi templi supra commemoratum sufficit ad augendum ejus splendorem. Nam ubi Deus aliquid *suum* esse dicit, se eo *indigere* negat. Ps. 1. 10."

Bishop Chandler after Michaelis, who learnt it from others, see Pol. Syn., cites Ps. 1. 9—12 to show that the manner of speaking here is to prove that God made no account of silver and gold, and intended a glory of another nature for this latter house. Now in both places he asserts his property; and proves from it, Ps. 1., that he wanted not the Jews to give him sacrifices: but why may he not still prove from it here, that he can give them ornaments for their temple? And what other purpose do these words so properly serve? Secker.

9. *Greater shall be the glory.*—Notwithstanding the former temple had the Urim and Thummim, the ark containing the two tables of the law, the pot of manna, Aaron's rod that budded, and the cloud which overshadowed the mercy-seat, and was the symbol of the divine presence; yet the glory of this latter house shall be greater by the appearance, doctrines, and miracles of Christ. Some interpret this passage of the richer decorations in the latter temple; but it may well be doubted, whether the second temple could exceed that of Solomon in the splendour and costliness of its ornaments. See 1 Kings vi. 18, 20, 21, 22, 28, 30, 32, 35. vii. 13—50, compared with Ezra i. 7—11. vi. 5. See also 1 Chron. xxii. 14. 1 Kings x. 21, 27. The presumption is, that the former temple was more magnificent and sumptuous in its furniture than the latter; though inferior to it in point of magnitude. Prideaux values the gold with which the Holy of Holies alone was overlaid at £4,320,000 sterling. P. 1. B. iii. Ann. 534. Cyrus 3. However, Josephus says of the temple destroyed by Titus, that it was the most wonderful work which he had ever seen or heard of, in point of building, magnitude, costliness in every particular, and splendour in respect to its holy things. B. J. VI. iv. 8.

Μεγαλη εσται η δοξα του οικου τουτου η εσχατη υπερ την πρωτην. ὁ. gloria domus istius novissimæ quam primæ. Vulg. But Chald. Syr. may mean either. Our translation follows the Vulgate. And indeed, Ezra iii. 12. הבית הראשון is opposed to זה הבית. But ch. v. 11—13, the house that was built, destroyed, and rebuilt, is made the same house. Therefore this ninth verse should be understood, not of the glory of a former and latter house, but a former and latter glory of a house considered as the same house. And ὁ. have translated rightly. None of the Jews seem to have hit on this, unless perhaps R. Isaac, l. i. c. 34. And I think not even he. For he says, "Some think the second house had at last more wealth than the first, which doth not appear to be true; and it stood ten years longer."

Of this latter House than of the former,
 Saith Jehovah *God* of hosts:
 And in this place will I give peace,

But it had not the presence of God, nor peace. And therefore this is meant of a future temple delineated by Ezekiel xliii. &c., where v. 2, &c. the glory of the Lord entering into it is described particularly. But, as the prophet speaks not of two houses, but two glories, the latter glory may be yet to come, if עיר אחרת נקטת היא will permit it. But extending this to Christ's time is a great deal, and to a time yet future, quite too much.—Abarbanel, in Hulsii Theol. Jud. p. 517, interprets the passage of a third temple to be built hereafter. Secker.

Still it seems to me that the Vulgate and English versions give the natural sense of the Hebrew words. There are many such passages as Isa. ii. 13, 14; where the emphatic ה is prefixed to the substantive and its adjective. The translation of δ. adopted by the Archbishop, seems to require בבור [or הבבור] האחרון בית הוה.

— *this latter House*.—A question has arisen whether the words before us, and the expression *this House*, v. 7, can be applied to the temple which Herod rebuilt, Jos. Ant. XV. xi. 3. John ii. 20. It seems to me that, *supposing* the Messiah to be prophesied of, v. 7, 9, greater precision in the language would not have been used; for this would have led the Jews to expect a demolition of the temple then building, and the erection of another in its stead. And, as Herod's rebuilding of the temple was a gradual work of forty-six years, John ii. 20, no nominal distinction between Zerubbabel's and Herod's temple seems to have been ever made by the Jews; but, in popular language, these structures, though really different, were spoken of as the same. On one occasion, Josephus himself mentions only two buildings of the temple; a former, in the time of Solomon, and a latter, in that of Cyrus. B. J. VI. iv. 8.

To illustrate this, I have extracted the quotations made by Constantine L'Empereur, Cod. Middoth. Præf. 4to. Lugd. Bat. 1630. In Gemara, fol. 32, R. Joseph speaks only of the first and second temple, both which were to be destroyed. R. Nathan adds, The third will remain for ever. Maimonides, when he recounts those things which were always wanted in the temple after the Babylonish captivity, makes mention of the second temple. In Chronicon Hebræum magnum et parvum, Vespasian is said to have destroyed the temple 440 years after it was rebuilt. Rabbi Alschech, in his commentary on Haggai, often inculcates this; and calls the House which the Jews expect under the Messiah the third House. Agreeably to this Selden asserts, Non templum habebatur aliquod tertium, sed primum tantum et secundum, i. 1738. de Synedr. L. III. c. iii. Sec. 8. Fol. Lond.

— *peace*.—Temporal; for some time, in a good degree, and compara-

Saith Jehovah *God* of hosts.

10 In the four and twentieth day of the ninth month, in the

tively, see Zech. viii. 10; but the means of spiritual peace were to be given abundantly.

After I had finished these notes, as to their scope and substance, I received the following valuable communication from the learned and respectable Dr. Heberden; which will give the reader great assistance in determining the sense of the prophesy now under discussion.

"Haggai, ch. ii. v. 3, 7, 8, 9.—and in this place I will give peace [of mind for a possession, to every one who forwards the building for the sake of restoring this temple. So the Seventy add, having found it probably in their copy.]

"The prophet in these verses encourages the Jews just returned from captivity to rebuild their temple, and assures them that the splendour and riches of this new building should be very great, and that it should be far from being as nothing in the eyes of those who recollected the grandeur of the first temple. This is the obvious meaning of the words, and no other perhaps would ever have been thought of, if the Vulgate Latin had not translated חֲמוּמָה כָּל הַגּוֹיִם, 'Desideratus cunctis gentibus:' 'He that is desired of all nations,' instead of, 'the desirable,' or 'precious things of all nations;' which is the true translation of these words; and this sense of them is to be found in all the old versions, the Vulgate excepted. But the Vulgate happened to be the only one which was understood and read for several ages; and hence arose the opinion that Christ must be the person desired of all nations, and that he would add glory to this temple by his presence.

"In deference to this opinion, the English translators of the bible have followed the Vulgate against the plain construction of the Hebrew text, and have differed from all the other old translations.

"The learned father Houbigant, who, as a Romanist, is ready to pay all due regard to the Vulgate, acknowledges that חֲמוּמָה, being the nominative case to a plural verb וְבָאוּ, must be a plural noun, and ought to be translated 'precious things;' that it is limited to this meaning by the mention of silver and gold which follows, and that nothing more was intended by the prophet than the common richness of the building and its furniture.

"It appears from 1 Maccabees i. 21, 22, that the second temple was in fact very richly* ornamented; and, in the twenty-third verse of the same

* "The vessels of the first temple, which had been taken away by Nebuchadnezzar, were restored by Cyrus; presents, according to Ezra, ch. i., were made to the second temple by Artaxerxes and his courtiers, as well as by the Jews themselves; the yearly increase of gold, and silver, and precious stones, circulating in the hands of men, the constant improvement of arts, the increase of trade

second year of Darius, came the word of Jehovah § by
 11 Haggai the prophet : saying : Thus saith Jehovah God
 12 of hosts, Ask now the law from the priests, saying : If a
 man carry holy flesh in the skirt of his garment ; and
 with his skirt touch bread, or pottage, or wine, or oil, or
 any food ; shall it be holy ? And the priests answered

§ Heb. by the hand of.

chapter, Antiochus is said to have taken away the silver and the gold, and the *precious* vessels ; which, if the book had been written in Hebrew, would probably have been the very words mentioned by Haggai.

"It is observable that this Hebrew word is found in Daniel xi. 43, joined with gold and silver, and is translated in the English bible, precious things. Isaiah likewise, lxiv. 11, mentions the destruction of the temple, and together with it מְחֻמְדִּיר, all our, or its, pleasant things, nearly the same word with that of Haggai. See also Joel iii. [Heb. iv.] 5, and Nahum ii. 9. [Heb. x.]

"Besides, according to Josephus, it is not true that the Messiah's presence ever added to the glory of the temple which was building in the time of Haggai ; for the Jewish historian assures us, in the plainest words, that, before Christ was born, this temple was pulled down, and the foundations of it were taken away by Herod the Great, who built an entire new one in its room : his words are *Ανελων δε τους αρχαιους θεμελιους, και καταβαλομενος ετερους, επ' αυτων τον ναον ηγειρε*. Joseph. Antiq. l. 15. 11. 3. '[Herod] after he had taken away the old foundations, and laid others, upon them erected the temple.' Now, if there be any difference between rebuilding and repairing, if Haggai's temple differed from Solomon's, and was a second temple, then Herod's was not the same with Haggai's, but was truly a third temple. [The learned Mr. Peirce on the Heb. xii. 26, p. 189, 2d. edit, allows this to be a third temple.]

"The most plausible objections to the Christian religion have been made out of the weak arguments which have been advanced in its support ; and can there be a weaker argument than that which sets out with doing violence to the original text in order to form a prophecy, and then contradicts the express testimony of the best historian of those times, in order to show that it has been accomplished ?"

12. — *shall it be holy ?*—So the priest, by bringing oblations to my altar, ch. i. 9, did not sanctify you.

among the Jews during the time of the second temple, and their numerous settlements in various parts of the world, from which they could send all sorts of costly presents to Jerusalem ; all these considerations make it probable that the second temple was in no respect inferior to the first, except in the want of the ark and the shechinah."

- 13 and said, No. Then said Haggai: If a man unclean by a dead body touch any of these things, shall it be unclean? And the priests answered and said, It shall be
 14 unclean. Then answered Haggai and said:
 So *was* this people,
 And so *was* this nation,
 In my sight, saith Jehovah:
 And so *was* all the work of their hands:
 And what they offered there *was* unclean.
 15 And now, I beseech you, || consider:
 From this day and upward,
Even from the time before * one stone was laid on another
 In the temple of Jehovah, what were ye?
 16 *When one* came to an heap of twenty measures, there were *but* ten.
When one came to the vat to draw out fifty vessels
 From the winepress, there were *but* twenty.
 17 I smote you with blasting, and with mildew, and with hail;
Even all the works of your hands:

|| Heb. set your heart.

* Heb. a stone was laid on a stone.

14. — *So was this people.*—Your neglect of my temple made you unclean; as if you had contracted legal pollution by touching a dead body.

15. — *upward.* “Forward.” בן-ומעלה means a person of such an age and upward. But out of that phrase the word is used only, 1 Sam. xvi. 13, and xxx. 25, to signify time, besides here and v. 18: and in both the former places it means from such a time and afterwards. He had bid them look back, ch. i. 5, 7; and now he bids them look forwards, ch. ii. 15, 18. Secker.

— *Even from the time before.*—Consider the interval between this day, and your ceasing to build on the foundations of the temple formerly laid, Ezra iii. 10.

— *what were ye?*—I read מֵהַיָּמִים הַהֵם, *times ημε*, with δ. Arab. Our translation very well renders מהיָּמִים, “Since those *days* were.” One MS. reads בהיָּמִים, “while those *days* were.” Observe the addition in δ.

16. — *an heap.*—Of corn, which seemed likely to produce twenty measures; but which failed from the poverty of the ear.

Yet none among you *turned* unto me, saith Jehovah.

- 18 † Consider, I pray you,
From this day and upward,
Even from the four and twentieth day of the ninth
month;

And from the day in which the foundation of Jehovah's
temple was laid,

‡ Consider ye *it*.

- 19 Is there yet seed in the barn?
Yea, as yet the vine, and the figtree, and the pome-
granate,
And the olivetree hath not borne.
But from this day will I bless.

- 20 And the word of Jehovah came the second time unto
Haggai on the four and twentieth *day* of the month, say-
21 ing: Speak unto Zerubbabel *the* governor of Judah,
saying:

I will shake the heavens and the earth;

- 22 And I will overthrow the throne of kingdoms;

† Heb. set your heart.

‡ Heb. set your heart.

17. — *saith Jehovah*.—*δ*. MS. Pachom. have *ἐς παντοκρατωρ*. This
verse is capable of different punctuations:

“ I smote you with blasting, and with mildew ;
And with hail all the works of your hands :
Yet none of you *turned* unto me,
Saith Jehovah [*God* of hosts.] ”

ראין אמן. *Επιστρεψατε. δ*. Ch. Syr. Legebant שבחם, ut legendum
patet ex Amos iv. 9. Videtur V. legisse ut in textu, et supplevisse verbum.
Vertit enim, Et non fuit in vobis qui reverteretur. Secker.

18. — *upward*.—“ Forward.” Secker.

— *And from the day*.—In like manner *δ*. supply *και*. The Jews are
again called on to consider the interval between the day when Haggai
addressed them, see v. 10, and the day when the people shouted because
the foundation of the temple was laid, Ezra iii. 11.

19. Inchoat hunc versum Syr. a duobus postremis verbis versus præce-
dentis: non male. Secker.

21. Addunt *δ*. in fine versus, *και την θαλασσαν και την ξηραν*. Secker.

And I will destroy the strength of the kingdoms § among the nations :

And I will overthrow the chariots, and those that ride therein :

And the horses shall come down, and those that ride thereon,

Every one by the sword of his fellow.

23 In that day, saith Jehovah *God* of hosts.

I will take thee, O Zerubbabel, son of || Shealtiel,

My servant, saith Jehovah ;

And I will make thee as a signet.

For thee have I chosen, saith Jehovah *God* of hosts.

§ Heb. of.

|| Otherwise, Salathiel.

22. — *by the sword of his fellow.*—We may well understand this and the foregoing verse of the calamity undergone by Babylon in the reign of Darius; of the Macedonian conquests in Persia; and of the wars which the successors of Alexander waged against each other.

23. *In that day.*—Some think that Zerubbabel is put for his people and posterity. But it may well be said, that the commotions foretold began in the rebellion of Babylon, which Darius besieged and took; and exercised great cruelties upon its inhabitants. Herod, iii. Sec. 220. Justin. i. 10. Prideaux places this event in the fifth year of Darius; others, with more probability, in his eighth year. Compare Zech. ii. 9. Vitringa calls this event, "*secundum gradum interitus Babylonis.*" See his imperfect comment on Zech. p. 259, and his comment on Isa. xiii. P. i. p. 420.

— *signet.*—See Jer. xxii. 24. Cantic. viii. 6. As one under my peculiar care.

THE BOOK

OF

Z E C H A R I A H.

CHAPTER I.

1 IN the eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah, *the son*

CHAP. I. 1. The six first verses of this chapter contain a separate and distinct revelation; but, at the same time, connected with the general purport and design of the visions that follow, to which it forms a suitable introduction. The people of the Jews were dispirited with the recollection of their past sufferings, and a sense of their present weak and dependent state. The divine wisdom thought meet to rally their courage, and animate them to the undertaking of what was necessary for the restoration of their affairs; and, particularly, to a vigorous prosecution of the building of the temple, already in hand, by holding forth to them a prospect of better times. Accordingly they are assured, that God was now ready to restore them to favour, and accumulate his blessings upon them, provided they would turn to him, and not provoke his judgments, as their fathers had done, by wilful disobedience. Blayney.

— *the eighth month.*—This month, according to the sacred reckoning, which begins the year with the month Abib or Nisan, Ex. xii. 2, falls in with the latter part of October, and the beginning of November. It is called Marchesvan, in the Syriac or Chaldee; in which language, it is observed, the names of the months are given in this book and that of Esther, differently from the usage in the other books of Scripture. The work in the house of God had been already resumed this same year on the twenty-fourth day of the sixth month, that is, the beginning of September, in pursuance of a divine message delivered by the prophet Haggai. Hag. i. 14, 15. Blayney.

— *Darius.*—The son of Hystaspes. Therefore this prophecy was delivered between the times mentioned, Haggai ii. 1, 10.

of Barachiah, *the son of Iddo*, the prophet, saying.

2 Jehovah hath been greatly * angry with your fathers :

3 But say thou unto them :

Thus saith Jehovah *God of hosts* :

Turn ye unto me, saith Jehovah *God of hosts* :

And I will turn unto you, saith Jehovah *God of hosts*.

4 Be not as your fathers,

Unto whom the former prophets called,

Saying :

Thus saith Jehovah *God of hosts* :

Turn ye now from your evil ways, and from your evil doings,

But they heard not, nor hearkened unto me, saith Jehovah.

5 Your fathers, where *are* they?

* Heb. angry *with* anger.

— *of Iddo*.—Nineteen MSS. and two editions, read עֲדֹיָא, as v. 7 ; and, v. 7, eight MSS. read עָדִי, as here. Chald. v. 7, has עֲדֹיָא.

— *saying*.—"Speak unto all the people of the land, saying." There are no words in the Hebrew that answer to these ; but there are strong indications of a defect in this place. It is evident, from the tenor of the verses which follow, that the people of the Jews are addressed in them. But no previous mention is made of that people, nor is the word of Jehovah said to come to them, but to Zechariah ; nor is there any antecedent to which the pronoun in אֱמַרְתָּ אֲלֵיהֶם (or אֲלֵיהֶם), "but say thou unto *them*," can properly be referred ; I say, properly, for in strictness of grammar it can be referred only to אֲבוֹתֵיכֶם, "your fathers." The difficulty is obvious ; but neither the collated MSS., nor the ancient versions, help to remove it. Perhaps after אָמַר אֵל בְּלִיעָם הָאָרֶץ לֵאמֹר בֶּן עֲדֹיָא הַנְּבִיא לֵאמֹר (as ch. vii. 5,) may originally have followed (for some such words must needs be understood), and the word לֵאמֹר coming in at the end of two lines together, the transcriber into some earlier MS. may inadvertently have passed from the end of the first line to the beginning of a third, skipping over the second, which once lost, may never have been retrieved. Blayney.

3. — *unto them*.—For אֲלֵיהֶם, twenty-eight MSS. and three editions read אֲלֵיהֶם.

5. *Your fathers*.—Your fathers are dead, and the prophets who prophesied to them : but the testimony of facts to the truth of my predictions remains.

And the prophets do they live for ever?

- 6 But my words, and my statutes,
Which I commanded my servants the prophets,
Did they not overtake your fathers?
And did they *not* return and say;
Like as Jehovah God of hosts thought to do unto
us,
According to our ways, and according to our doings,
So hath he done with us?

- 7 On the four and twentieth day of the eleventh month,
this *is* the month Sebat, in the second year of Da-
rius, came the word of Jehovah unto Zechariah, *the*
son of Barachiah, *the* son of Iddo, the prophet; and

6. — *overtake*.—As an enemy does one whom he pursues. “Post
וַיִּרְדּוּ addunt δ. ἐν πνεύματι μου.” Secker.

The second revelation, made to Zechariah, about three months after the first, contains eight distinct visions, following each other, in the same night. The first vision is of an angel in a human form, sitting on horseback, in a low valley, among myrtle-trees, attended by others, upon horses of different colours. The prophet asks the meaning, and is informed that they were the ministers of providence sent to examine into the state of the whole earth, which they report to be quiet and tranquil. The angel hereupon intercedes for Judah and Jerusalem, which he represents to have suffered under the divine indignation seventy years. He receives a consolatory answer. The prophet is directed to proclaim, that God’s wrath against Judah was at an end; that he would cause the temple and Jerusalem to be rebuilt; and would fill the country with good, as a token and consequence of his renewed favour, v. 7—17. Blayney.

7. — *Sebat*.—A Chaldee or a Syriac name. Mensis Syro-Græcorum, i. e. Februarius. Gol. Lex. “This month corresponded with the latter end of January and the beginning of February.” Blayney.

— *and he said*.—“In this wise.” So לאמר may be here translated. It is frequently used as the Latin adverbs, *nempe*, *scilicet*; or, as in English, *to wit*, *namely*, *that is to say*; so as to denote a specification in what follows, of what had before been mentioned in more general terms. “The word of Jehovah” is a revelation, of which the substance is here prefaced by לאמר in the sense above-mentioned. Vitringa translates it, *in hunc modum*. Blayney.

- 8 † he said: I saw *in* the night, and behold, a man riding on a red horse; and he stood between the myrtles which *were* in the ‡ valley; and after him *were* red, dun, and
 9 white horses. Then I said, What *are* these, O my lord? And the angel, who talked with me, said unto me: I
 10 will show thee what these *are*. And the man who stood among the myrtles answered and said; These *are* *they* whom Jehovah hath sent to go to and fro through the
 11 earth. And they answered the angel of Jehovah, who stood among the myrtles, and said: We have gone to and fro through the earth; and behold all the earth remaineth still, and is at rest.

† Heb. saying.

‡ Or, depth; or, bottom.

8. — *a man*.—An angel in the shape of a man. See v. 11 and Luke xxiv. 4.

— *red horse*.—So Rev. vi. 4, and Theocritus *Ἀδωνιαζ*. l. 53. *ὄρθος ἀνεστὰ ὁ πυρρός*. The bay, chesnut, and sorrel, approach this colour.

— *myrtles*.—This was an emblem of peace.

— *valley*.—In *depressa valle*. Houb. Many MSS. and four editions read במעולה.

— *dun*.—Bochart prefers *gilvus*; i. e. subflavus, ad mellis colorem accedens. Hieroz. P. I. L. I. c. vii. Some translate, *spotted*. "Brown." Blayney.

— *horses*.—With riders, who were angels, v. 11. They had horses to show their power and celerity, and horses of different colours, to intimate the difference of their ministries. See Cappellus.

9. — *the angel*.—Distinct from those represented, v. 8, he who talked with the prophet, v. 13. Angelus comes et interpres. Vitranga.

— *I will show thee*.—I will cause that it shall be explained to thee by the angel who stands first among the myrtles. This may have been done by a sign given to that angel, or by words omitted in the relation.

10. — *hath sent*.—They are messengers, or ministering spirits, of Jehovah.

11. — *they answered*.—The rest of the angels, implied at the end of v. 8, and who came after the first.

— *all the earth*.—Means the Persian empire, and the other nations connected with Judea, which enjoyed peace at that time. But the state of the Jews was unsettled, see v. 16, which circumstance gives occasion to the following intercession.

- 12 Then the angel of Jehovah answered and said: O Jehovah *God* of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these seventy years?
- 13 And Jehovah answered the angel who talked with me good words *and* comfortable words.
- 14 And the angel, who talked with me, said unto me, Pro-

— *had indignation.*—Thirteen MSS. read נאמי.

— *seventy years.*—See on Haggai ii. 3. According to Blair, if we compute from the destruction of the former temple, when Jerusalem was taken by Nebuchadnezzar, the seventy years were not completed till the sixth of Darius; and the angel must be supposed to speak with latitude, though with sufficient exactness for popular language. Others assert that the computation in this place is exact. Est pulcherrimum Petavii aliorumque observatum, periodum lxx. annorum, decretorum punitioni Judaicæ gentis, ad perfectum implementum prophetiæ his repræsentatum esse. A quarto Jehojachimi usque ad initia Babylonica Cyri, quando dimissi sunt Judæi ex exilio, effluerunt anni lxx. Rursus totidem anni effluerunt ab excidio templi et urbis, quod accidit octodecim post annis, usque ad secundum Darii Hystaspis: intersunt enim rursus inter initia Cyri Babylonica et Darii secundum anni *octodecim*. Camp. Vitringa in Zech. proleg. 17.

A primo anno Nebuchodonosori, quem scriptura copulat cum quarto Jehojachimi, xxii ad exeuntem Cyri, quo captivitas est soluta, anni sunt lxx. Adde Cyri viii, Cambysis et Magi viii, Darii ii, fiunt lxxxviii. Deductis annis xviii, restant lxx ab excidio urbis ad annum ii Darii, quo vaticinatus est Zacharias. Petav. doctr. temp. l. xii. c. xxv. See Prideaux ann. 518. Bishop Newton on Proph. i. diss. viii. p. 203, 8vo.

13. — *Jehovah answered.*—By a voice or by impulse. And the angel communicated the reply to Zechariah.

— *who talked with me.*—Chald. rightly explains נִי, עִמִּי, *meum*. See 1 Sam. xxv. 39.

14. *I have been jealous*—It has been doubted, whether the jealousy spoken of here, and ch. viii. 2, be God's resentment against his people for their disloyalty towards him, or his concern for their honour and welfare, mixed with indignation towards those who had persecuted them. The latter is thought to be countenanced by Joel ii. 18. But even there, perhaps, may be some room for doubting. The former is the more usual acceptation of the word קָנָא *jealousy*, which is defined to be "the rage of a man," or husband on account of his wife's infidelity, Prov. vi. 34. And with this rage God, speaking in the past tense, here says, he had been inflamed on account of the disloyalty of Jerusalem. This occasioned a

claim, saying :

Thus saith Jehovah, *God of hosts* :

I have been jealous for Jerusalem and for Sion, *with a great jealousy* ;

15 And *with great anger* am I angry with the nations that are at ease.

Because I was *but* a little angry,

And they helped forward the affliction.

16 Therefore thus saith Jehovah :

I have returned to Jerusalem with mercies :

Mine house shall be built in it,

Saith Jehovah, *God of hosts* ;

And a line shall be stretched forth on Jerusalem.

17 Moreover proclaim, saying ;

Thus saith Jehovah, *God of hosts* :

temporary separation, during which the neighbours were forward to distress the unprotected wife, Ps. cxxxvii. 7. Obad. 10—14. But when God, like a pacified and relenting husband, was disposed to take her again, he would naturally be displeased with the nations for their malicious interference. Accordingly, it follows in the present tense, "But *now* am I exceedingly angry with the nations," &c. The different tenses mark the different affections at different times. Then follow the good and consolatory words, "Therefore," that is, in consequence of this change of sentiment, "I am returned to Jerusalem, with great mercy;" בְּרַחֲמִים, the plural number, serving to denote the intenseness of degree. Blayney.

15. — *am I angry*.—Six MSS. read קָרַח irascens *sum*.

— *the nations that are at ease*.—The remnant of the Babylonians, Philistines, Edomites, &c.

— *a little angry*.—See Isa. liv. 7, 8. Mine anger did not rise so high as the punishment which the enemies of my people inflicted. God was displeased with the instruments of his vengeance, for their extreme cruelty to the Jews; and with the nations who insulted over them in their distress.

— *the affliction*.—לִרְעָה. That the verb עָרַר is used with ל after it, see 1 Chron. xviii. 5. xxii. 17.

"To her hurt." The ה in לִרְעָה, I take to be the feminine affix. So לוֹ, Eccles. viii. 9, *to his hurt*; and לָרַע לָכֶם, *to your hurt*, Jer. vii. 6. xxv. 7. Blayney.

16. — *with mercies*.—This has a reference to the words of the angel, v. 12.

— *a line*.—"i. e. The architect's measuring line for laying out the building." Blayney. Twelve MSS. one ed. and Keri read קו.

My cities shall yet be spread abroad through prosperity;
And Jehovah will yet comfort Sion,
And will yet choose Jerusalem.

18. Then I lifted up mine eyes and looked; and behold,
19 four horns. And I said unto the angel, who talked with
me, What *are* these? And he said unto me, These *are*
~~the~~ horns which have scattered Judah, Israel, and Jeru-
salem.

20 And Jehovah shewed me four workmen. Then said I,

17. — *be spread abroad.*—Over the face of Judea. See Gen. x. 18. Houbigant proposes רפרצה, *affluent bonis*. Schultens gives this very signification to פָּרַץ, from the Arab. Gen. ix. 19. See Animadv. Phil. "Videntur Vulg. Ch. רפוצה, legisse. Recte." Secker. "עִי. Non agnoscunt δ. Syr." Secker. The word seems to have been written עִי for עִים.

18. — *four horns.*—The emblems of power. See Amos vi. 13. Jer. xlviii. 25. Why four? To denote that these kingdoms had many enemies; enemies on every side, Ezra iv. 1. Neh. iv. 7. See on Micah v. 5.

In this second vision, under the emblem of four horns, is represented, that God, by such agents as he would appoint, would quell and bring down all those powers which had risen, or should rise, to oppress his people. Horns are an usual emblem of strength and power, and aptly denote conquering and oppressive princes and states. The most ancient and prevailing opinion among the Jews themselves, and the most probable of any, is that the four great empires, the Assyrian or Babylonian, the Persian, Grecian, and Roman, which most certainly were alluded to by the four beasts in the seventh chapter of Daniel, and, I think, are designed by the four chariots in the last of these eight visions, ch. vi., are here likewise intended; by each of which the Jewish nation hath been, in turns, oppressed; and all of them have been successively brought down and annihilated; although from the depression of the last, the Jews have not as yet apparently derived any considerable advantage. Blayney.

19. — *Israel.* And Israel. V. δ. Ar. Syr. Chald.

— *and Jerusalem.*—This is wanting in δ. MS. A. "and in MS. Copt." Mr. Woide.

20. — *four workmen.*—Vitringa supposes that the horns were iron, and that these were, "fabri ferrarii malleis dolabrisque instructi."

"Four ploughmen." חֲרָשִׁים. Our translators have called them *carpenters*. But Michaelis is not satisfied that either smiths or carpenters have any thing to do with *frightening horns*, and, therefore, renders חֲרָשִׁים, *aratores, ploughmen*; and so far I agree with him; but not with the exposition he has given. Blayney.

- 21 What come these to do? And he § spake saying: 'These are the horns which scattered Judah, so that no man lifted up his head: and these are come || to make them afraid, to cast out the horns of the nations which lifted up their horn against the land of Judah, to scatter it.

§ Heb. said.

|| Or, fray; or affright.

21. And he spake [or said] saying.—For לאמר, saying, 6. MS. A. Arab. Syr. and one MS. read, אלי to me. One MS. omits לאמר, with 6. MS. Vat. ed. Ald. and Sixti Quinti. Two MSS. read אלי לאמר, "And he spake unto me, saying." But see ch. iii. 4. iv. 13.

—scattered Judah.—6. add "and brake Israel." Instead of which addition Ar. has, "and destroyed Jerusalem." See v. 19.

להחריד. Forte להחריד Sed vid. Ezek. xxx. 9. Secker.

"And these are come sharpening their coulter, for to use upon the horns of the nations, which lifted up a horn against the land of Judah to scatter it." *Parum placent fabri, cornua terrentes*, says Michaelis, nor am I myself better satisfied with the idea of frightening horns; and, therefore, gladly accept an emendation offered by 6. who, instead of להחריד, appear to have read להחריד, *rov aḥḥai*. But it could not be meant that they came to sharpen the horns, which were sharp enough before, it should seem, to be offensive; ארם, therefore, is not to be rendered *avra, them*, but to be considered as a compound of the noun אר, a coulter, and the plural affix; and thus להחריד ארם will signify "sharpening their coulter," a cutting iron belonging to a plough, and which a ploughman might apply to the purpose of demolishing horns that were lifted up with a mischievous intent. Blayney.

"For to use upon the horns." ידו, does not any where, as far as I can perceive, bear the sense of *deificare*, given it by some of the versions, as suitable to the place. But, as Taylor in his Concordance observes, coming from יד, the hand, it may signify to exercise the hand vigorously in any way, according to the sense and scope of the place. A pertinent instance occurs Jer. l. 14, where ידו אלי, referring to "the bow" there spoken of, signifies "use, [or employ] it against her." In like manner קרנית את לידו may signify for to use or employ against the horns. Blayney.

CHAPTER II.

- 1 AND I lifted up mine eyes and looked; and behold a
 2 man * in whose hand *was* a † measuring-line. Then
 said I, Whither goest thou? And he said unto me, To
 measure Jerusalem; to see what is the breadth thereof,
 3 and what is the length thereof. And behold, the angel
 who talked with me went forth: and *the* other angel
 4 went forth to meet him, and said unto him: Run, speak
 unto that young man, saying;
 Jerusalem shall dwell in villages,

* Heb. and in his hand.

† Heb. a line of measuring.

CHAP. II. 1. This chapter contains the substance of a third vision. In conformity to what was said, ch. i. 16, a man or an angel appears with a measuring-line in his hand, going, as he says, to take the dimensions of Jerusalem, in order to its being rebuilt according to its former extent, which was afterwards done by Nehemiah. This is accompanied by a message delivered to the prophet, showing the great increase of her population and wealth, her perfect security under the Divine protection, the recall of her exiles from the north country, and the punishment of those that had oppressed them; the return of God's presence to dwell in her, and the conversion of many heathen nations; and, lastly, the reinstatement of Judah and Jerusalem in the full possession of all their ancient privileges. Blayney.

— *a man*.—An angel in the form of a man; who advanced forward, v. 3, to meet the angel that talked with the prophet.

3. — *unto him*.—For אלו eleven MSS. five ed. and Keri have אליו.

4. — *young man*.—See Jer. ii. 6; where we should translate *youth*, instead of *child*.

— *in villages*.—It shall overflow with inhabitants, who shall occupy spaces beyond the circuit of the walls. A city is then said to be inhabited, *κατα κωμας*, *vicatim*. That this was fact with regard to Jerusalem, see Jos. B. J. V. iv. 2. p. 328; where we learn, that "the city, overflowing with its number of inhabitants, by degrees extended itself beyond its walls;" and that Herod Agrippa fortified the new part called Bezetha. *Vitringa*. "Or, shall inhabit villages. See Isa. xlix. 19, 20." Secker.

Jerusalem is here personified under the symbol of a woman, by which cities and countries are often figuratively represented, as may be seen on ancient coins, and very frequently occurring in the other prophetic parts of

For the multitude of men and of cattle within her.

- 5 And I will be unto her, saith Jehovah,
A wall of fire round about;
And ‡ glory will I be § within her.
- 6 Ho ! Ho ! || flee
From the land of the north, saith Jehovah.
For towards the four winds of the heavens
Have I spread you abroad, saith Jehovah.
- 7 Ho ! Sion ; escape,
O thou that dwellest *with* the daughter of Babylon.
- 8 For thus saith Jehovah *God* of hosts :
After the obtaining of glory hath he sent me

‡ Heb. for glory.

§ Or, in the midst of.

|| Heb. and flee.

Scripture. For want of attending to this symbolical representation, *רחם* has been frequently mistaken for the passive verb. Blayney.

5. — *A wall of fire*.—This most sublime image strongly expresses the protection of the Deity. It must have reminded the Jews of the pillar of fire, by which God directed and defended their ancestors.

— *glory*.—*לכבוד*. So *לעם*, a people, v. 11. See also ch. viii. 8. An allusion to the symbol of the divine presence in the Holy of Holies, Rom. ix. 4.

Vitringa refers the literal completion of this prophecy to the time of the Maccabees, but thinks that the protection and glory of the future Jerusalem may also be predicted. Apoc. xx. 9.

6. — *towards the four winds*.—Five MSS. and two ed. read *בארבע* ; and two more copies read so originally. Syr. has *לארבע* ; V. *in quatuor ventos*.

7. — *flee—escape*.—The Jews, who still remained in Persia, Chaldea, and Babylon, are called on to hasten into their own land. See Ezra vii. viii. "Prideaux thinks this exhortation relates to the siege of Babylon under Darius Hystaspis." Secker.

8. — *After the obtaining of glory*.—Syr. renders the Hebrew literally *post honorem*. The Latin translator, in the London polyglot, gives his sense of this, *ad prosequendum honorem*. Chald. has *post honorem quem vobis adducturum se dixit*. The other versions represent the Hebrew as it now stands. Houbigant reads *אשר בברך*, *He who possesseth glory*. For *אשר* Secker proposes *אשר*, v. 5. "I will be glory. He hath sent, &c." The best sense which I can make of this obscure place is, Jehovah hath sent me to follow after glory ; i. e. for the purpose of acquiring glory to his people, in restraining and humbling their enemies. A great calamity was

- To the nations which spoiled you.
 For he that toucheth you
 Toucheth the apple of his eye.
- 9 For behold, I *will* shake mine hand * upon them,
 And they shall be a spoil unto their † servants :
 And ye shall know that Jehovah *God* of hosts hath
 sent me.
- 10 Sing and rejoice, O daughter of Sion :
 For, behold, I *will* come,
 And I will dwell ‡ within thee, saith Jehovah.
- 11 And many nations shall be joined
 Unto Jehovah in that day,
 And shall be § my people.
 And I will dwell || within thee, and thou shalt know
 That Jehovah *God* of hosts hath sent me unto thee.
- 12 And Jehovah will possess Judah, his portion,
 In the * holy land ;
 And will again choose Jerusalem.

* Or, over.

† Or, slaves.

‡ Or, in the midst of.

§ Heb. unto me for a people.

|| Or, in the midst of.

* Heb. land of holiness.

soon to befall Babylon, when Darius, the son of Hystaspes, besieged and took it.

— *his eye*.—" Mine eye : " Vulg. reading װ. " This has been sometimes misunderstood, as if God's eye was meant ; but the meaning certainly is, that he who meddled with the Jews to hurt them, would be doing himself the most essential hurt, wounding himself in the tenderest part." Blayney.

9. — *unto their servants*.—As the Babylonians to the Medes and Persians, who were subdued by Nebuchadnezzar, King of Babylon. See on Haggai ii. 23.

10. — *dwelt within thee*.—As thy mighty defender. See v. 5.

11. — *be joined unto Jehovah*.—Many were made proselytes to Judaism. The Edomites were converted in the time of John Hyrcanus.

12. — *will possess*.—He will again be worshipped in his temple at Jerusalem ; and hereafter will gloriously display himself in his holy city, Rev. xxi. 3, 11, 23.

- 13 Be silent, O all flesh, before Jehovah :
For he is raised up from his † holy habitation.

CHAPTER III.

- 1 AND he shewed me Joshua the high priest standing
before the angel of Jehovah: and * Satan standing at
2 his right hand to be his adversary. And [the angel of]
Jehovah said unto Satan,

† Heb. the habitation of his holiness.

* Heb. the adversary.

13. *Be silent.*—God's interposition in behalf of his people shall be manifest, strike their adversaries dumb, and impress all with awe and wonder.

CHAP. III. 1. Vision the fourth.—Zechariah sees Joshua, the high priest, standing before an angel of Jehovah, as it were soliciting to be admitted to the discharge of his sacred functions; and Satan, or the adversary, standing by in the act of opposing him. The adversary receives a rebuke from Jehovah himself, by whose special command Joshua is stripped of his filthy garments, and invested with the priestly robes of service, and a clean bounet set upon his head. The angel delivers him a solemn charge. After this follows a clear and interesting prediction of the coming of the Messiah, and the establishment of his church, of which Joshua and his companions are ordained to be signs. Pardon and peace are held forth as the blessed effects of Christ's coming. Blayney.

— *he shewed.*—The angel mentioned in the former part of ch. ii. 3. But *ó. Ar. V.* render, "And the Lord showed me." This may be accounted for by supposing that the text stood "ויראי", that is, ויראי יהוה, "And Jehovah showed me."

2. — *the angel of.*—Syr. adds the word *angel*, and I think that it ought to be admitted into the text. Compare Jude 9.

— *said unto Satan.*—It is at least uncertain whether Satan, the grand adversary of mankind, be here intended; or (which appears to me more probable), the adversaries of the Jewish nation in a body, or, perhaps, some leading person among them, Sanballat for instance, who strenuously opposed the rebuilding of the temple, and, of course, the restoration of the

Jehovah rebuke thee, O Satan ;
 Even Jehovah, who chooseth Jerusalem, rebuke thee,
Is not this man a firebrand plucked out of the fire ?

- 3 Now Joshua was clothed with filthy garments, and
 4 standing before the angel. And he answered and spake
 unto those who stood before him, saying ; Take the
 filthy garments off him. Then he said unto him ; See,
 I have caused thine iniquity to pass from thee, and will

service of the sanctuary, and the re-establishment of Joshua in the exercise of his sacerdotal ministry. Blayney.

"And Jehovah said." By a voice from heaven, or from out of the sanctuary, supposing the transaction to be represented as passing before the temple. Blayney.

— *rebuke thee.*—"Jehovah will rebuke thee, O adversary, even as Jehovah hath rebuked thee." The imperative in the third person is, no doubt, often expressed by the future tense ; but it cannot be so here, because Jehovah is himself the speaker, who doth not command or exhort, but simply declareth, that he will rebuke or check the malevolence of the adversary in this instance, as he had done before in another, when he chose Jerusalem, or took her again into favour in spite of his opposition. Blayney.

— *a firebrand.*—May not Joshua, and those who returned with him from Babylon, be compared to firebrands with difficulty preserved from the fire ? And shall God permit a flame to be again kindled to devour them ?

3. — *with filthy garments.*—Appeared in the vision clothed with the squalid and polluted garments of a captive.

What is meant by *the filthy garments*, is evident from what is said by Jehovah in the next verse, "See, I have caused thine iniquity to pass from thee." It is no other than the stain of moral pollution, which is, in some degree, found in every man, though done away by the grace of Christ. And it is in this respect that it is said, Isa. lxiv. 6, "We are all as an unclean thing, and all our righteousnesses as filthy rags." This makes us unworthy in ourselves to appear in the presence of a God of purity, and this afforded the adversary his ground of objection against Joshua. Blayney.

— *before the angel.*—"Ἀγγέλου. Addit Copt. τοῦ Κυρίου, sicut Syr." Mr. Woide. Arab. has the same addition.

4. — *he answered.*—The angel of Jehovah. See v. 2.

— *those who stood before him.*—Other attendant angels.

— *thine iniquity.*—The effect, or punishment, of national iniquity ; which partly consisted in the cessation of sacred rites. So v. 9.

- 5 clothe thee with goodly apparel. And he said: Let them set a † fair mitre on his head. And they set a † fair mitre on his head; and clothed him with garments. And the angel of Jehovah stood by.
- 6 And the angel of Jehovah testified unto Joshua, saying:
- 7 Thus saith Jehovah God of hosts:
 If thou wilt walk in my ways,
 And if thou wilt keep mine ordinance;
 Then thou shalt also judge mine house,
 And thou shalt also keep my courts;
 And I will give thee places to walk

† Or, pure.

† Or, pure.

— *will clothe thee.*—V. Syr. Chald. translate in the first person, and read with Houbigant ואלבש, which I prefer to והלבשו, because nineteen MSS. and one ed. read אורז.

— *goodly apparel.*—Bishop Lowth translates the word “embroidered robes,” Isa. iii. 22. The Arabic root in Cast. lex. signifies, *Bonus et exquisitus fuit, bene habuit.*

“Clean garments.” מוהלצות; this word properly signifies, “the garments that are *put off*,” from the verb הליץ, to *put off*. The holy garments of service are hereby meant, with which the priests were to be clothed, when they came into the inner court of the temple to minister before God; and these they were directed to *put off*, when they went into the outer court and conversed in common with the people. Blayney.

The vision imports, that the priestly office was to be resumed and exercised with decency and splendour.

5. *And he said.*—Sic. Syr. Vulg. Omittunt 6. et *vau* voci sequenti præfigunt. Sed Ch. *dixi*, licet versio habeat *dixit*. Secker.

— *stood by.*—As in waiting to receive and execute his Sovereign's commands, which he proceeds to do, as in the next verse. Blayney.

6. — *testified.*—Strongly affirmed, as a witness does an important truth.

7. — *keep mine ordinance.*—Discharging all the duties required of thee as high priest. See Deut. xi. 1. Lev. viii. 35.

— *judge mine house.*—Thou shalt be a judge, or ruler, over my family, or people.

— *keep my courts.*—Have the charge of the sacred courts; the temple being rebuilt.

— *places to walk.*—The original word may be a substantive, and may signify *goings, paths, ways*. Thus it may be understood either of Joshua's

Among those who stand by.

- 8 Hear now, O Joshua high priest,
Thou and thy companions who dwell before thee;
For they are men ‡ to be wondered at.
For behold, I *will* bring forth my servant, The Branch :

‡ Heb. of wonder, or, of a sign.

entrance into the Holy of Holies, where the Cherubim were, or of his future entrance into heaven, or of both, Or מְהַלְכִים may be a participle. "I will assign thee, as guardians and protectors, some of those that walk among the angels who stand near me." Chald. paraphrases in the former sense; and the rendering of V. 6. Ar. Syr. favours the latter sense. "And I will appoint thee ministers among these that stand by."

"Ministers." מְהַלְכִים. Literally *walkers*; persons ready to go and come under his direction, and be subservient to his will. By "these that stand by," I do not conceive are meant the angels attending upon God's throne, but some of the subordinate priests who attended upon Joshua. And as it is promised to him, that he should be reinstated in the honours of his high office, so it is also added, that he should be waited upon by those inferior priests whose business it was to officiate in the service of the temple under the authority of the high priest. And the same persons are presently after designed under the name of "the companions" of Joshua, "that sat before him." Blayney.

8. — *thy companions*.—Thy countrymen, who returned with thee from captivity.

—*dwell before thee*.—"That sit before thee." Possibly, these may have been some of those who were called chief priests; who, though subordinate to the high priest, were entitled by their rank to sit in his councils. Blayney.

—*to be wondered at*.—On account of their extraordinary deliverance from Babylon. See v. 2. Or, types of a great future restoration.

"These are men of sign." "These," דְּבָרָה, must be understood to include both Joshua and his companions; being equally intended to represent, as types, something more than what they in themselves were. See מִפְתָּח thus used, Isa. xx. 3. Ezek. xii. 6, 11. xxiv. 24, 27. The next line points out him of whom Joshua was meant to be a type; as the verse following does those of whom his companions were to be representatives or signs. Blayney.

—*The Branch*.—Zerubbabel, ch. vi. 12, 13; so called because he was the grandson of Jehoiakim, or Jechoniah, king of Judah, Matt. i. 12, and heir to the throne of Judah. "Neither here nor ch. vi. 12. is Zerubbabel named; nor is there any reasonable ground to conclude that he is designed

9 For behold, the stone
Which I have placed before Joshua;

in either place by the title of *נֶחֱמָן*, "The Branch." It is true he was a descendant from David, and appointed under the authority of the kings of Persia to be a subordinate governor of the Jews who returned from Babylon, and in that capacity he presided, and took an active part with Joshua the high priest, and with the chief of the fathers, in forwarding the building of the temple. But there surely does not appear, in what we know of his character and performances, any thing to merit the particular notice imagined to be here taken of him. The same person must needs be intended here as is spoken of under the same title, Jer. xxiii. 5; nor is it conceivable that terms so magnificent as those used in the latter place especially, can be applicable to one of so limited power and authority as Zerubbabel enjoyed. Besides, it is evident, that the *Branch* is promised as one that was to come or be brought forth, and not as one that had already enjoyed his estate, such as it was, for many years past. In short, for these and for many other reasons, it may be concluded against Zerubbabel, and, I think, against any other of less consequence than the great Messiah himself, through whom alone iniquity is put away, and the reign of perfect peace and righteousness is to be established. Compare Ps. cxxxii. 17. Isa. iv. 2. Jer. xxxiii. 15, 16. Blayney.

9. — *the stone*.—Stones, such as were used in rebuilding the temple, were represented before Joshua in this vision.

—*Which I have placed before Joshua*.—It seems as if the prophet saw in his vision a stone or rock set before Joshua, with seven *עֵינִים*, *fountains*, springing out of it, which God says were opened by himself. The Hebrew *עַיִן*, signifies a *fountain*, as well as an *eye*, and there seems to be a plain allusion here to the rock which Moses smote in the wilderness, and brought waters out of it for the refreshment of the people of God; and "that rock was Christ," 1 Cor. x. 4. In speaking of which transaction, the Psalmist says, "He opened, *פָּתַח*, the rock, and the waters gushed out;" Ps. cv. 41. Observe the same verb is used as here *נִפְתָּח נֶחֱמָן*, "Behold I open the opening, or door thereof;" that is, the hole or orifice through which the fountains shall flow. Again it is said, Isa. xli. 18, *אֶפְתָּח עַל שְׂפֵיכֶם נְהָרִים*, "I will open rivers in the high places," where not only the verb *פָּתַח* is used, but is followed by the preposition *עַל*, as here before Joshua. And it is said, ch. xiii. 1, "In that day shall there be opened a fountain," *נִקְרָא נֶחֱמָן*, "to the house of David, and to the inhabitants of Jerusalem." For what purpose? "For sin and for uncleanness." This was spoken of the gospel times; and in like manner it is here said of the same, "And I will remove or take away the iniquity of the land in one day." There cannot surely remain a doubt of what is intended, nor that *עֵינִים* must signify fountains of

On one stone *are* seven eyes :
Behold, I *will* engrave the engraving thereof,
Saith Jehovah *God* of hosts.
And I will remove the iniquity
Of this land in one day.

- 10 In that day, saith Jehovah *God* of hosts,
Shall ye invite every man his neighbour
§ Under the vine,
And || under the figtree.

§ Heb. To under.

|| Heb. to under.

living waters issuing from Christ. The living waters are the doctrines of the gospel, and the fountains the dispensers of them, the apostles and evangelists, who are said to be "fellow-workers with Christ," and therefore aptly represented by the companions of Joshua. The number *seven* is frequently used in scripture to denote multitudes, 1 Sam. ii. 5. Jer xv. 9. Blayney.

— *one stone*.—Perhaps the head-stone, ch. iv. 7.

— *seven eyes*.—The eyes of God's providence. See ch. iv. 10. The work will be conducted and completed under the divine superintendence.

— *I will engrave*.—Its engraving shall be wrought by my finger: its ornaments shall be my workmanship. By my co-operation the temple shall be erected and adorned. Or we may render, *I engrave*; the symbol of the seven eyes is my engraving.

— *I will remove*.—Schultens observes that the Arabic words *حذف* and *محو*, signify *delere*, *abstergere*. Animadv. Phil.

— *the iniquity*.—See on v. 4.

— *in one day*.—The day of dedicating the temple, Ezra vi. 16; or, of Artaxerxes's decree, Ezra vii. 11. "If what has preceded be rightly applied, then we must understand here that one day on which Christ died to put away sins by the offering of himself." Blayney.

10. — *invite*.—That *ב* is used after *קרא*, in the sense of calling to a feast, see 1 Kings i. 9.

— *under the vine*.—*אֶתֶּרֶץ* signifies simply *under*. See Sam. xxi. 4. Jer. iii. 6. The meaning of this passage is to show the peace and security that should prevail in those happy days when a man that had any thing to say to his neighbour, or, as we should express it, should *call upon* his neighbour, would be sure to find him sitting at his ease, without doors, unapprehensive of any danger. Blayney.

CHAPTER IV.

- 1 And the angel who talked with me returned, and awaked me as a man who is wakened out of his sleep : And said
 2 unto me, What seest thou ? And I said ; I have looked, and behold, a candlestick * all of gold : and a bowl upon the top thereof ; and its seven lights upon it ; and seven pipes to the seven lights which *are* upon the top thereof :

* Heb. of gold all of it.

CHAP. IV. 1. In this chapter the prophet is called upon to contemplate a fifth vision of the most sublime and mysterious import. He sees a candlestick of pure gold with its seven lamps communicating by seven pipes with a bowl at the top, which serves for a reservoir, and is constantly supplied with oil from two olive trees standing on each side of the candlestick. He inquires into the meaning, and receives an answer, which, though it may in some sort apply to the circumstances of the temple then in building, yet from the solemnity of the manner, and the terms in use, must be concluded to point to something far higher, no less than the final and complete establishment of Christ's holy catholic church, not by any human means, but by the power of the Holy Spirit, surmounting all obstacles thrown in the way. Annexed is a special prediction, that Zerubbabel, who had begun, should have the honour of finishing the material building of the temple ; the accomplishment of which is made a sign, or proof, of the divine mission. The meaning of the seven lamps is then explained, and also of the two overhanging branches of the olive trees on each side of the candlestick. Blayney.

—*returned*.—I consider this vision as represented on the same night, ch. i. 8, with the preceding ones. See the latter part of v. 10, compared with ch. iii. 9. After some interval, the prophet, overpowered by the vision which had been presented to him, was awakened from his prophetic trance as from a sleep.

—*awaked me*.—It should seem as if the prophet was plunged into a deep reverie, musing on what he had already seen, when he was roused again by the angel to give his attention to what follows. Blayney.

2. *And I said*.—Very many MSS. Keri and six editions read ואמר.

—*a bowl*.—To supply the lamps with oil, by seven conduits issuing from it to the seven lamps ranged in its front.

—*seven lights*.—"Seven lamps." Blayney.

—*and seven pipes to the seven lights*.—I remove the word שבעה from

- 3 And two olive trees over it, one on the right side of the
 4 bowl, and the other on the left *side* thereof. And I
 answered and spake unto the angel who talked with me
 5 saying: What *are* these, my lord? Then the angel who
 talked with me answered, and said unto me; Knowest
 thou not what these *are*? And I said, No, my lord.
 6 Then he answered and spake unto me, saying; This is
 the word of Jehovah unto Zerubbabel, saying;
 Not by might, nor by power,
 But by my spirit;
 Saith Jehovah, *God* of hosts.
 7 What art thou, O great mountain?
 Before Zerubbabel, *thou shalt become* † a plain.

† Heb. for a plain.

the beginning of the clause, and read לשבעה נרות. *δ. Ar. V. and Houbigant omit שבעה entirely. "ושבעה שבעה. Syr. : recte, ut videtur." Secker.*

3. — *over it.*—Calmet in his dictionary, article *chandelier*, represents the olive trees in the ground, hanging over the candlestick.

5. — *Knowest thou not.*—Cappellus observes that this is said, not to upbraid the dulness of the prophet, but to excite his attention.

I cannot help thinking, that by this question the angel meant to tax the prophet with dulness in not discerning what a reasoning and reflecting mind, versed in the allegories of prophecy, might, in some measure at least, have discovered. Our Saviour in this manner reproves the ignorance of Nicodemus, "Art thou a master of Israel, and knowest not these things?" John iii. 10. Blayney.

6. — *the word of Jehovah.*—It may be observed, that the prophet's question, "What are these?" is answered, not by descending to an explanation of particulars, but by giving the general purport of the vision; the design being, not to gratify a partial curiosity, but to comfort and encourage an almost desponding people by the assurance that God would, not by those human means in which they were sensible of their own deficiency, but by his own Spirit, render his church triumphant over all opposition. Blayney.

7. *What.*—נַחֲמָה. See Deut. iv. 8. Houbigant conjectures נַחֲמָה; and one MS. reads so.

"For thou, O great mountain
 Before Zerubbabel *shalt become* a plain."

- And he shall bring forth the head-stone
With shoutings, crying, Favour, favour unto it.
 8 Moreover, the word of Jehovah came unto me, saying;
 9 The hands of Zerubbabel have laid the foundation of
 this house; and his hands shall *also* finish it. And ye
 shall know that Jehovah, *God* of hosts hath sent me unto
 10 you. For who hath despised the day of small things?

— *he shall bring forth.*—*δ.* Ar. read וְאֵנִי, And I will bring forth.
 “If in this prophecy not only the completion of the material temple is promised, but also, as we have supposed, the erection of a spiritual building, it is obvious, that, in this secondary sense by ‘the head,’ or ‘chief corner-stone,’ must be understood that person who is emphatically so called, Ps. cxviii. 22. Matt. xxi. 42. Eph. ii. 20. and whose coming was ushered in, as is here announced, by the joyful acclamations of the multitudes, Matt. xxi. 8—10. &c. In this latter sense, either the Spirit of God must be the nominative of the verb וְאֵנִי, or it may be rendered passively, as with an indefinite nominative.”

“And the head-stone shall be brought forth,” &c.

Blayney.

— *the head-stone.*—דִּרְאֵשׁ occurs only here. I think that we should read דִּרְאֵשׁ דְּרֹאשׁוֹ, lapidem capitis, lapidem exclamatum.

“And he shall bring forth the head-stone,
 The stone of shoutings, crying, Favour, favour, unto it.”

See Ps. cxviii. 22.

— *shoutings.*—Of the people, imploring the divine blessing on the chief corner-stone of the temple.

8. — *came unto me.*—The voice of Jehovah was immediately addressed to the prophet, v. 9, 10.

9. — *shall also finish it.*—Cappellus observes that בָּאֵמֶת in Arab. signifies *the sum total of numbers*. Hence the Hebrew word may have the sense of *consummare, perficere*.

— *ye shall know.*—V. Syr. Chald. and three MSS. read יִדְעֶם. But *δ.* Ar. read אֵלֶיךָ, to thee, for אֵלֵיכֶם.

10. — *of small things.*—דְּבָרֵי, is understood in the original. See Ezra iii. 11, 12, 13, for the small beginnings alluded to. “By ‘the day of small things,’ I suppose to be meant the time when the resources of the Jewish nation appeared in the eyes of many, even well-wishers, so small and inadequate to the building of the temple, against a powerful oppo-

They shall rejoice, and shall see the † plummet in the hand of Zerubbabel. These seven *are* the eyes of Jehovah: They run to and fro through the whole earth.

- 11 Then answered I, and said unto him: What *are* these two olive trees, upon the right *side* of the candlestick,
 12 and upon the left *side* thereof? And I answered the second time, and said unto him: What *are* the two branches of the olive trees, which *are* by the side of the

† Heb. the stone of tin.

sition, that they despaired of seeing it carried into effect. Such persons would, of course, rejoice, when the event turned out so contrary to their expectations." Blayney.

— *plummet*.—The use of the plummet is to try, after the stone is laid, whether it be in its just position. So that this implies the work drawing to a conclusion, and the last finishing hand about to be put to it. Blayney.

— *These seven*.—I follow the punctuation of the ancient versions. The clause contains the ground of the preceding assertion. The temple shall be rebuilt by Zerubbabel. For these seven, &c. Unless, as Houbigant thinks, something is wanting. [And I answered and said unto him, What are these seven eyes? And he spake unto me, saying;] These seven, &c. J. Mede, Disc. x. Epist. lxi., thinks that the seven eyes of Jehovah are the seven archangels, Tobit xii. 15. Rev. i. 4. iv. 5. v. 6. viii. 2. They may be symbols of the divine providence. See ch. iii. 9.

"These seven are the fountains of Jehovah, running to and fro through the whole earth." Here, again, as in Chron. iii. 9, עֵינַי, I conceive, should be translated "fountains." The lamps, considered as a part of the furniture belonging to the candlestick, that is, the church, can represent no other than the ministers and dispensers of evangelical light and knowledge; in which sense our Saviour says of them, "Ye are the light of the world," Matt. v. 14. In what sense these can be said to be "the eyes of Jehovah," I do not comprehend. But taken in conjunction with their pipes, they may not improperly be represented as fountains or conduits for conveying and communicating to others the gifts and graces of the Holy Spirit, with which they are replenished themselves. And as fountains they are said to "run to and fro through the earth," which was, in an eminent degree, seen in the apostles, and the first preachers of the gospel, Romans x. 18." Blayney.

12. — *branches*.—Bearing much fruit, like an ear of corn. But the Arabic root signifies *effluxit*; and the word may be rendered *ducts*.

"Orderers." שׁוּל in Syriac has the sense of *direrit*, *in via duxit*. I am

two § golden tubes which empty the oil out of them-
 13 selves? And he spake unto me, saying: Knowest thou
 14 not what these *are*? And I said, No, my lord. Then
 said he; These *are* the two || anointed ones, who stand be-
 fore the Lord of the whole earth.

§ Heb. tubes of gold.

|| Heb. sons of oil.

inclined, therefore, to suppose that by the שְׂבִלֵי הַזַּיִת, were meant two beings, probably in human shape, who were seen by the prophet, employed in arranging the fruit of the olive trees, and giving it a direction for its juice to flow into those channels, through which it might be conveyed into the body of the lamps, there to serve for food and nourishment of their light. Nor is it any objection to this more than to any other hypothesis, that they were not enumerated before among the objects of vision. They might not, perhaps, have presented themselves to the prophet's view till the very instant when he had asked the question concerning "the two olive trees;" and their sudden appearance may account for the immediate change of it to another, before he had received an answer to the first. This answer being thus superseded, we are left without any direct information as to the meaning of the olive trees; but we may fairly presume them to be no other than the two dispensations of the law and the gospel. Of course, the "orderers" and directors of these dispensations must be Moses and Jesus Christ, "the two sons of oil," or "anointed ones," that stand by, &c., foretelling his will and executing his commands. Of the latter of these it is expressly said, "The spirit of the Lord, &c.," Is. lxi. 1. Nor do I conceive that any other can be meant by the two witnesses appointed to prophesy for a certain time, clothed in sackcloth, Rev. xi. 3; the next verse plainly showing that an allusion is there made to this prophecy of Zechariah, concerning the candlestick and olive trees; though not with all that accuracy of citation, which we should look for at present. "These are the two olive trees, and the two candlesticks standing before the God of the earth, Rev. xi. 4. Blayney.

— *tubes*.—צָנַר is a tube, or canal, in Hebrew. צָנַר is used only here. In Arab. צָנַר is *cistula*: which would lead to the sense of *vessel, receptacle*; and Symm. renders *επιχευτήρ, ampulla*.

It is sufficiently clear what is meant, namely, open spouts laid inclining from the olive trees, to the bowl upon the top of the candlestick, so as to receive the fluid flowing from the trees, and pour it continually into the bowl to supply the waste. Some have supposed צָנַר, may have been composed of two words, namely, צָנַר, a *pipe* or *canal*, and נָזַר, which, in Chald. and Syr. signifies, *decidit, defluxit*. Blayney.

14. — *the oil*.—I read צָנַר, *the oil*, for הַזַּיִת, *the gold*; the sense re-

CHAPTER V.

- 1 AND I lifted up mine eyes again, and looked; and
 2 behold, a flying roll. And he said unto me, What
 seest thou? And I said, I see a flying roll: the length

quiring it. Chald. has, "which pour from themselves the oil into the candlesticks of gold;" as if the words יצור לנרות, had been omitted before וזה. "Potest reddi, *evacuant ex se in aurum*. Nam invenitur וזיק absque acc. Eccl. xi. 3; sed f. pro וזהב legendum יצור, quod sequitur v. 14." Secker.

In the Hebrew copies there is not the least vestige of such a reading, and all the ancient versions concur in expressing "gold" at the end of this verse. There is no doubt but that the liquor drawn from the olive trees must be oil; but it is here intended to represent what, for its precious quality, may be denominated "gold;" that being considered as the most valuable of all material substances, but yet of far less worth than the word of divine truth. "More to be desired," says the Psalmist, speaking of it, "than gold, yea than much fine gold," Ps. xix. 10. And again, "The law of thy mouth is better unto me than thousands of gold and silver," Ps. cxix. 72. In this sense then וזהב, may be used for gold, and, perhaps, from the resemblance between the appearance of gold in a state of fluidity and oil. Blayney.

— *anointed ones*.—Partakers of oil, *οἱ τῆς πικτικῆς ὁ.*

— *before the Lord*.—Thus Syr. renders by קדם; and in Noldius the participle על, signifies both *ante* and *apud*. Accordingly, ch. vi. 5, it is rendered by V. *coram*, by Syr. and Chald. קדם, and by our English translators *before*. Zerubbabel and Joshua may be meant; who presided over the temporal and spiritual affairs of the Jews; were the ministers, or vicegerents, of Jehovah; and acted, not by their own strength, but by the divine assistance, v. 6. Houbigant understands the passage of two angels, who watched over the Jewish state; "alter præses reipublicæ, alter religionis." It is plain that the golden candlestick is the Jewish state, both civil and religious: and that the oil, with which the lights are supplied, is the Spirit of God, in opposition to human efforts.

CHAP. V. 1. The visions represented in this chapter are of a very different kind from the preceding ones. Hitherto all has been consoling, and meant to cheer the heart of the Jewish people, by holding forth to them prospects of approaching prosperity. But lest they should grow presumptuous, it was thought proper to warn them, and to let them see, that

thereof is twenty * cubits, and the breadth thereof ten † cubits.

3 And he said unto me :

This is the curse that goeth forth
Over the face of the whole land.

For every one who stealeth *shall* be cut off from hence,
according to it ;

And every one who sweareth *shall be* cut off from hence,
according to it,

* Heb. by the cubit.

† Heb. by the cubit.

however God was at present disposed to show them favour, his judgments would assuredly fall upon them with still greater weight than before, if they should again provoke him by repeated wickedness. Accordingly, in the first of these visions, which was the sixth in succession, the prophet is shown an immense roll or book, like that which Ezekiel describes, Ezek. ii. 9, 10, filled with curses, and in the act of flying, to denote the celerity and speed, as well as the certainty with which the thief and the false swearer, who might otherwise flatter themselves with hopes of impunity, would be visited to their utter destruction. The next vision presents the appearance of an ephah, or measure, in which sat a woman, representing a nation whose wickedness was arrived at such a height, as required an immediate check. Accordingly, a heavy cover is cast upon her, and she is carried into exile in a distant land, there to abide the full time allotted for her punishment. Blayney.

2. — *twenty cubits.*—The roll was very ample, to show what a number of curses should come upon the wicked.

3. — *cut off.*—Houbigant prefers נָקַם, *puniatur*, sive *ultio de eo sumetur*. נָקַם, *vindicabitur*, occurs in Pual; or we may read נִקְמָה, *ulciscens sum*. Another conjecture is נָכַח, part. Niphal, *percussus* erit: the word read by the Chaldee paraphrast, according to Houbigant.

“Because on the one hand every one that stealeth, is as he that is guiltless; and on the other hand, every one that sweareth is as he that is guiltless.” For כִּמוֹ הַנֶּקֶה read כִּמוֹ הַנֶּקֶה. כִּמוֹ signifies *innocent, blameless*. כִּמוֹ and כִּמוֹ signify, *on one side, and on the other*. And the reason assigned for “the curse going through the whole land,” is, that the good and the bad, the innocent and the guilty, were treated alike; so that it was time for divine justice to interpose and make the proper distinction. Blayney.

— *from hence.*—From the land. But Houbigant understands כִּמוֹ of time, and renders it *deinceps*.

— *according to it.*—According to its tenor. But 6. MS. A. read twice כִּמוֹ, or לִמּוֹת, *to death*.

4 I have brought it forth, saith Jehovah *God* of hosts;
And it shall enter into the house of him who stealeth:
And into the house of him who sweareth † falsely by my
name:

And it shall § abide in his house,
And shall consume it, || with the timber thereof, and the
stones thereof.

5 Then the angel who talked with me went forth, and
said unto me, Lift up now thine eyes, and see, what
6 this *is* which * goeth forth. And I said, What *is* it?
And he said, This *is* an ephah, which † goeth forth.
7 And he said, This *is* their iniquity in all the land. And
behold, a talent of lead was lifted up: and behold, a

† Heb. to a falsehood. § Or, shall abide the night. || Heb. and.

* Or, cometh.

† Or, cometh.

4 — *abide*.—And shall at length consume it. Or, according to Houbigant, it shall abide the night in his house, which shall be consumed suddenly, and in one night.

This vision may be considered as a republication of the curses contained in Deut. xxvii. xxvii.; the thief and the false swearer, says Cappellus, are put for every kind of transgressor.

5. — *went forth*.—Advanced onward, to view the object which presented itself at a distance.

— *goeth forth*.—Approacheth us in vision.

6. — *an ephah*.—A vessel in the form of an ephah, but more capacious.

— *their iniquity*.—Read עֲוֹן, with *δ*. Ar. Syr. Houbigant, and one MS. The *vau* is on a rasure in two other MSS. This woman representeth their iniquity in all the land.

In this there is somewhat of a mistake. The case stands thus: four MSS. exhibit at present עֲוֹן, in one of which the whole word, in another י is upon a rasure. Hence it is inferred, that the original word have been עֲוֹן, in those two MSS. But it is clear, that, in the latter instance, the presumption can go no farther than עֲוֹן. And this, I am persuaded, was the true reading, and is confirmed by Syr., which renders in the plural. But, if we read עֲוֹן, “their iniquity,” I doubt it will be difficult to find a proper antecedent noun, to which the affix can be referred. Blayney.

7. — *a talent*.—This lid of the ephah weighed 3000 shekels, or 1500 ounces. It is called אֶבֶן, *a stone*, or, *weight*.

- 8 woman sat † within the ephah. And he said This is wickedness. And he cast her § within the ephah; and he cast the weight of lead upon the mouth thereof.
- 9 Then I lifted up mine eyes, and looked; and behold, two women || went forth, and the wind *was* in their wings: for they had wings as the wings of a stork: and they lifted up the ephah between the earth and between
- 10 the heavens. Then said I to the angel who talked with
- 11 me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of * Babylon: and it shall be established and set there upon its base.

† Heb. In the midst of. § Heb. in the midst of. || Or, came. * Heb. Shinar.

— *And behold, a woman.*—The true reading is רחמה. See V. 6. Ar. "Omittit Syr. et sane potuit a præcedenti שאת oriri." Secker.

— *wickedness.*—"The wicked one." That is, the wicked one representing the wicked nation. Her being driven back within the ephah denotes the check given to her farther progress; and the weight of lead, the weight of God's judgments falling upon her. Blayney.

8. — *he cast her within.*—The angel caused her to contract herself within the compass of the vessel.

9. — *two women.*—Mere agents in the symbolical visions.

— *was in their wings.*—Their flight was promoted by the wind. Insolito docuere nisus venti. Hor.

— *lifted up.*—Thirty-four MSS. and six ed. read מליכור.

These and other circumstances mentioned in this verse, seem to indicate nothing more particular, than that Providence would make use of quick and forcible means to effect its purpose. The stork, like other birds of passage, is provided with strong wings.

10. — *bear.*—Twenty-four MSS. and three ed. read מליכור.

11. — *an house.*—A mansion, an abiding-place, where, when the ephah is set on its base, the woman denoting iniquity shall be imprisoned.

The meaning of the vision seems to be, that the Babylonish captivity had happened on account of the wickedness committed by the Jews; and that a like dispersion would befall them, if they relapsed into like crimes. Thus the whole chapter will be an awful admonition that multiplied curses, and particularly dispersion and captivity, would be the punishment of national guilt.

But Cappellus's interpretation well deserves our attention. He considers v. 8, as denoting that God treads on the neck of wickedness, and restrains it from expatiating; and v. 9, 10, 11, as signifying that God was propitious

CHAPTER VI.

1 AND again I lifted up mine eyes, and looked; and behold four chariots went forth from between two moun-

to the Jews, and transferred the punishment of iniquity to the Babylonians, whom the weight of divine vengeance should ever depress. It may be added to the remark of this critic, that Babylon was soon to suffer a signal calamity from the reigning Persian monarch.

CHAP. VI. 1. The main design of this eighth and last vision, is to confirm the Jews in their faith and dependence upon God, by showing them, that, weak and defenceless as they seemed to be, they had nothing to fear from the greatest earthly powers, whilst they remained under the divine protection; since all those powers originally proceeded from the counsels of the Almighty, were the instruments of his providence, and could not subsist nor act but under his permission. Four chariots drawn by horses of different colours, represent the four great empires of the world in succession, the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and attributes. The first, is only enumerated, and nothing more said of it; having already run its career. The second is characterized by going forth against the land of the earth. The third, by going forth against the posterity of the preceding. And the fourth, whose horses were spotted and strong, by their conquests in the south. These are also said to be ambitious, soliciting and obtaining permission to extend their dominion far and wide. The second are also said to have already executed God's judgments upon the land of the north. —After this the prophet is favoured with another revelation respecting a kingdom differing from all the preceding. By God's command, in the presence of witnesses, and for a memorial to them, he places a crown, or crowns, upon the head of Joshua the high priest, thereby constituting him a type of Christ, the Branch, whom he proclaims as about to come to build the spiritual temple of Jehovah, and to preside over it, both as king and priest, for the great purpose of peace. The accession of strangers to assist in building the temple is foretold, and given as a proof of the prophet's divine mission. Blayney.

—*four chariots.*—A chariot is in itself no unfit emblem of government. But a chariot of war very aptly represents a conquering nation, rushing furiously on, and overturning all before it. Such were the four formidable empires before-mentioned. But these four chariots are described as coming forth from between two mountains of brass, meaning

- 2 tains : and the mountains *were* mountains of brass. To
 the first chariot *were* red horses, and to the second
 3 chariot black horses, and to the third chariot
 white horses, and to the fourth chariot spotted bay
 4 horses. Then I answered and said unto the angel who
 5 talked with me, What *are* these, my lord? And the
 angel answered and said unto me; These *are* four spirits

probably the firm and unalterable decrees of the Almighty, by which they stood confined, as within the barriers of a course, till it pleased the great master of the race to give the signal for starting. Blayney.

2. — *red horses*.—"Bay horses." I question if the colours of the horses design any thing more than the diversity of the people of whom those empires respectively consisted; not any characteristic quality belonging to them. Blayney.

3. — *spotted*.—With white spots, like hail. Kimchi. Bochart Hieroz. P. I. L. II. c. vii. Sec. v. *guttati*, λευκοστικτοι.

— *bay*.—V. renders, *et fortes*; as if the reading was רַמְצִים. Bochart gives אָמָץ the same sense with רַמָּץ, Isa. lxiii. 1; and thinks that it denotes a bright red, "*ruborem, ερυθρεον, qui plus habet vigoris atque luminis*;" and he shows that four horses of different colours were sometimes yoked together by the ancients. See Iphig. in Aul. 220—5. One MS. seems to read רַמְצִים, and fourteen MSS. and two editions read אַמְצִים. Now the *vau* is never elsewhere inserted between the second and third radicals of אָמָץ, *fortis*, but רַמָּץ, *tinctus rubro*, occurs, Isa. lxiii. 1. רַמְצִים, *tincti rubro*, may, therefore, be the true reading in the place before us. My opinion is, that the words בְּרִידִים רַמְצִים signify party-coloured horses, whose two colours were white and red.

I join with the Vulgate in rendering אַמְצִים, according to the usual acception of the word, *fortes, robusti*, "strong;" and the rather because the Roman empire, which I suppose to be here designed, is characterized by Daniel, ch. vii. 7, 19, 23, as more strong and powerful than any of the preceding. בְּרִידִים, signifies, "spotted as with hail." And it is to be noted that when they, like the rest of the horses, are distinguished by their colour, v. 6, they are simply called בְּרִידִים. But when they afterwards, v. 7, as in confidence of their strength, petition to have the range of the whole earth, then they are styled רַמְצִים, "the strong ones." Vulg. *robustissimi*. Blayney.

5. — *spirits*.—Or angels, the ministers of God's will. See Dan. x. 13, 20, 21.

"Winds." So רוּחֹת should be rendered, as it is in the margin of our bibles, and by *δ. άνεμοι*, Vulg. *venti*. The before-cited prophecy of Daniel also begins thus: "Behold, four winds of the heaven (in the Chald. שְׁמַיָּא

- of the heavens, who go forth from standing before the
 6 Lord of all the earth. The black horses, which *are*
 thereto, go forth into the north country, and the white
 go forth after them: and the spotted go forth into the
 south country.
 7 And the bay went forth, and sought to go, *even* to
 move to and fro in the earth; and he said, Go:
 8 move ye to and fro in the earth. And they moved to
 and fro in the earth. Then he called me, and spake

רוחי) strove upon the great sea," Dan. vii. 2. But how, it may be asked, could these chariots be said to be winds? Like strong winds, they rushed violently on, and produced great agitations and commotions in the earth, the effect of strong winds both by sea and land. And these winds are said to go forth from attending upon the lord of the whole earth; that is, they waited his pleasures, and went forth like ministers, "fulfilling his word." Ps. cxlviii. 8. Blayney.

6. *The black horses.*—As for that in which are the black horses, they &c. Secker.

—*after them.*—"Against their successors." אחריהם, the successors of the Persians, who were designed by the black horses. Blayney.

7. —*sought to go.*—They walked, *sœm.* referring to מרכבות, or רוחות. Secker. The ambition of the Romans is here described, who, under the divine permission, extended their conquests to every quarter of the globe. Blayney.

8. —*called me.*—See *per*, thus used, Judges iv. 10, 13.

The black horses seem to denote the Persian empire, which, by subduing the Chaldeans, and being about to inflict a second heavy chastisement on Babylon, quieted God's spirit with respect to Chaldea; a country always spoken of as lying to the north of the Jews. See on Zeph. ii. 13. The white horses seem to be the Macedonian empire; which, like the Persian, overcame Chaldea. The spotted bay horses seem to be the Roman empire. Cappellus says, that this description suits it, because it was governed by kings, consuls, dictators, and emperors. It penetrated southward to Egypt and Africa, v. 6; and, as Houbigant observes, "stare loco nesciebat, aut cancellis coerceri," v. 7. Nothing is said of the bloody Assyrian empire, denoted by the red horses, v. 2; because it had passed away. The Roman empire is mentioned twice. v. 6 and v. 7; under each epithet given it, v. 3.

The two brazen mountains may be merely an ornamental part of the vision; or they may denote God's firm and immutable decrees, by which he governs the earth. "His righteousness is like great mountains," Ps.

unto me, saying: See, those that go forth into the north country have quieted my spirit in the north country.

- 9 And the word of Jehovah came unto me, saying:
 10 Take from *those of* the captivity, from *the family of* Heldai, and from *that of* Tobijah, and from *that of* Jedaiah; and thou shalt go on the same day, and shalt enter into the house of Josiah, *the* son of Zephaniah,

xxxvii. 6. Vitringa in Apocalyps. vi. 1, 2, p. 247, thus interprets the passage, "e medio veluti immutabilium Dei decretorum."

— *quieted my spirit.*—"See those that went forth against the north country have caused my wind to rest upon the north country." The sense of this passage has been quite mistaken by those who read הריחו את רוחי, "have quieted my spirit." רוח, signifies *wind* here as well as verse 5, and denotes a judgment or calamity sent by God, as all the four winds likewise do. So רוח is used, Jer. iv. 11, 12. And הריחו signifies *to cause to rest or abide*, that is, *to inflict*. See Isa. xxx. 32. Ezek. v. 13. xxiv. 13. And the same verb in *Kal* signifies *to rest or settle upon*, as a calamity doth, Exod. x. 14. Blayney.

9. — *came unto me.*—After the night on which the foregoing eight visions were represented to the prophet.

10. — *the captivity.*—After a busy night of visions, the prophet is commissioned to proceed, the next morning, we may suppose, to communicate by an external sign or memorial, another prophecy of a most important and interesting nature. כ is sometimes used partitively, or to express part of a whole, in which sense it may easily be understood, when placed before חזקיהו, to denote some of those who had been in exile, and were returned home. But when afterwards it is found before the names of individuals as מחללי, &c., it seems to be redundant or expletive, of which Noldius cites instances before accusatives. For it appears to me, that the prophet is not required to take the silver and gold from the persons named, but to take them as witnesses of what he was going about, and to go with them into the house of Josiah, the son of Zephaniah, and when there, to take silver and gold, and cause it to be made into a crown or crowns for the purposes specified. Blayney.

— *from the family of Heldai.*—One MS. reads מחללי.

— *and from that of Tobijah.*—Many MSS. and some editions read ומחללי. So V. 6. Ar. Syr. Chald.

— *and thou shalt go.*—For אתה, thou. Houbigant reads איתם, *with them*.

— *Josiah.*—Probably a worker in gold and silver.

- 11 who * returned from Babylon. And thou shalt take silver and gold, and shalt make crowns; and shalt set one on the head of Joshua, the son of Josedech, the high priest. And thou shalt speak unto him, saying: Thus speaketh Jehovah God of hosts;

Saying:

Behold the man † whose name is The Branch;
And he shall branch out from his place;

* Heb. came.

† Heb. The Branch is his name.

— *who returned*.—One MS. reads בא, *venit*; agreeably to *6*. Ar. Syr. "What shall be taken is not said till the next verse, and the words, *which are come from Babylon*, stand at the end in Heb. and all old versions. *6*. Syr. have, *who is*. It should be, *whither they are come*. So אשר is used, Numb. xiii. 27. 1 Kings xii. 2." Secker.

11. — *make*.—That is, cause to be made by the artist.

— *crowns*.—Syr. Chald one ed. two MSS. and *6* ed. Pachom. read עטרת, *a crown*.

עטרת, is singular. Silver and gold might be used in the same crown.—If the former י in יצחק, were omitted, as Ch. omits it, and there is a י immediately before it, or if it be superfluous, as often, but not naturally here; the translation would be, Behold, the man, whose name is the Branch, shall branch up; and so Joshua would not have the name given him, but only a prophecy made to him on putting this crown on him, just of the same nature with that which was made him when the mitre was put on him, ch. iii. 5, 8. Or if עברי depended immediately on דבר, it would not prove the presence of that servant, but only assert the certainty of his coming. See Isa. xlii. 1. קרא, signifies to receive, Ps. xxiv. 5. The counsel of peace between them both agrees excellently to Zerubbabel and Joshua.

12. — *The Branch*.—Zerubbabel.

There cannot be a doubt that the same person is meant by The Branch here who is so called, ch. iii. 8, and this has already been shown to be, not Zerubbabel, but the Messiah himself; of whom Joshua is made a type, by the crown placed on his head. But to what end should he have been called in to represent Zerubbabel, who was his contemporary, and altogether as ready at hand as himself? Nor will this passage, strictly and literally translated, answer to any other but him, who was at once both king and priest, and, by uniting both characters in himself, was completely qualified to bring about the counsel of peace or reconciliation between God and man. Blayney.

- And he shall build the temple of Jehovah;
 13 And he shall receive glory,
 And shall sit and rule upon his throne.
 And a priest shall *also* be upon his throne :
 And *the* counsel of peace shall be between these two.
 14 And *there* shall be a crown for Heldai, and for Tobijah,
 and for Jedaiah, and for Josiah *the* son of Zephaniah ;

— *And he shall build.*—After this hemistich follows another of the same import,

“ Even he shall build the temple of Jehovah.”

But *ó*. Ar. Syr. omit the repetition. I consider the present Hebrew text as giving us two different readings of the same clause, one of which should be expunged. “ In my opinion, this clause is not superfluous, but highly emphatic, implying that ‘ Even He,’ the self same person, who should build the temple of Jehovah, even he, יהוה, should have the honour of governing and presiding in it both as king and priest, in both capacities advancing the peace and prosperity of his people.” Blayney.

— *temple of Jehovah.*—The church of Christ, which is expressly called, “ the temple of God,” 1 Cor. iii. 16. 2 Cor. vi. 16; “ a spiritual house,” 1 Pet. ii. 5, &c. Blayney.

13. — *shall receive glory.*—הדר, signifies the glory, the honour, and authority belonging to a sovereign or chief ruler. So when Moses was directed to give up his command and authority to Joshua, it is said, ונתת ממונך עיניו. “ And thou shalt put of thine honour upon him,” Numb. xxvii. 20. And in this sense Christ was to receive glory, ישא הדר, Ps. xxi. 5. Dan. vii. 14. Acts iii. 13. v. 31. Phil. ii. 9—11. Heb. ii. 9. He was to be exalted to the right hand of God, there to sit upon [his throne, as a king, governing his church, and, as a priest, making intercession continually for it. It is impossible not to see that this prophecy was completed in Christ, so as it never could be in any other; and, therefore, it must be understood of him. Blayney.

— *be upon his throne.*—*b*. Ar. read ימינו על, *on his right hand.*

— *counsel of peace.*—Zerubbabel and Joshua shall firmly unite in promoting the public good.

14. — *crown.*—So *ó*. Ar. Syr.

— *for Heldai.*—So Syr. and Houbigant. הלם is plainly a corrupt reading.

— *and for Josiah the son.*—So Syr. And Houbigant observes that we must read thus, וילבן צפניה, *and for the son of Zephaniah.*

- 15 for a memorial in the temple of Jehovah. And they *that are far off* shall come and build in the temple of Jehovah: and ye shall know that Jehovah God of hosts hath sent me unto you: and *this* shall come to pass, if ye will diligently hearken unto the voice of Jehovah your God.

CHAPTER VII.

- I AND it came to pass, in the fourth year of Darius the king, *that* the word of Jehovah came unto Zechariah on

— *memorial*.—Of the pious zeal of these persons; when, after having been publicly worn by them, they are hung up in the temple.

— *far off*.—As in the building of Solomon's temple, at which the Tyrians assisted.

“This is a plain prediction of the coming in of the Gentiles, whom St. Paul expressly calls *οἱ μακρὰν οὐρες*, Eph. ii. 13, to build or constitute a part of the Christian church. Blayney.

— *ye shall know*.—As the foregoing words respect the conversion of the Gentiles, so do these both the unbelief and conversion of the Jews, of whom it is said, that they would then be assured of the truth of the prophet's mission, when they should be disposed to hearken to the divine call. Blayney.

— *and this shall come to pass*.—Syr. omits *וזה*. Houbigant places the whole clause at the beginning of the verse. “And it shall come to pass, if ye will diligently hearken unto the voice of Jehovah your God, that they who are far off,” &c.

CHAP. VII. 1. In these two chapters (vii. viii.) is contained a third and distinct revelation made to Zechariah, about two years after the former, of which the occasion and matter are as follows: A considerable progress having, by this time, been made in the rebuilding of the temple, and affairs going on pretty smoothly, the hopes of the Jewish nation began to revive, and a deputation was sent to inquire of the priests and the prophets, whether it was God's will that they should continue to observe the fast, which had been instituted on account of the city and temple having

- the fourth day of the ninth month, *even* in Chisleu:
 2 (Now Sharezer, and Regem-melech and his men, had
 been sent to the House of God, to entreat the face of

been burned by the Chaldeans. To this the prophet is directed to reply. That this, and another fast of the like kind, being of their own appointment, regarded themselves only, and not God; that which he required of them was the practice of moral righteousness, like as he had enjoined it to their fathers, who, disregarding his injunctions, had brought upon themselves and upon their country, all the evil which they had recently experienced. Having thus accounted for God's past severity, the prophet goes on to inform them, that the anger of Jehovah was now appeased, and he was again disposed to be gracious unto his people and to restore Jerusalem. He exhorts them, therefore, to proceed vigorously with the building of the temple; and assures them that they would, from that instant, experience a happy revolution in their affairs. He renews his exhortation to the practice of moral goodness; and promises, that on that condition, their fasts should be turned into joyful feasts, and they should be so distinguished by the divine favour, that many nations should be eager to embrace their religion and sue for their alliance. Blayney.

— *Chisleu*.—This month corresponded with the latter part of November and the beginning of December. Blayney.

2. — *had been sent*.—*One* had sent. See on Jon. iii. 7. *Et miserunt*, V. It is plain, says Houbigant, that all the people and the priests had sent. See v. 5. However, the construction may be, Now Sharezer, and Regem-melech and his men, had sent, &c. See Numb. xvi. 1. And a reply, addressed to all, may have been given to the doubt of a few leading men. “6. Vulg. translate—that Sharezer &c. sent. And so Ch. is most naturally understood. And it is the easiest construction.” Secker.

I do not think that בית-אל is any where used in Scripture for the temple or tabernacle of Jehovah, but simply denotes the city or district of Bethel. If it be so understood here, then every grammatical difficulty will vanish, and it will be only necessary to conceive, that the community of Bethel had sent a deputation of its citizens, אנשי, with Sharezer and Regem-melech at their head, to inquire of the Lord by means of the priests who officiated in the house of Jehovah of hosts (so the temple is distinguished), whether they should or should not continue the fast specified, the reason of it having in a manner ceased. It may, however, be remarked, that the answer dictated to Zechariah is addressed to *all* the people of the land generally, and not to the inquirers only, because the matter was of universal concernment. All the ancient versions, except the Vulgate, consider Bethel here as the proper name; and in eight MSS. of the best note,

- 3 Jehovah: Speaking unto the priests who *were* in the House of Jehovah God of hosts, and unto the prophets, saying; Shall I weep in the fifth month, separating myself, as I have done these so many years?) *Even* the word of Jehovah God of hosts came unto me, saying:
- 5 Speak unto all the people of the land, and unto the priests, saying; When ye fasted and mourned in the fifth *month* and in the seventh *month*, even those seventy
- 6 years, did ye * indeed fast unto me, *even* unto me? And when ye ate, and when ye drank, did ye not eat *unto*
- 7 yourselves, and did ye not drink *unto* yourselves? *Are* not *these* the words which Jehovah proclaimed by † the

* Heb. fast fasting.

† Heb. by the hand of.

collected by Dr. Kennicott, and two of the most ancient editions, בִּירְמַל is described as a single word without the *Makkaph*. Blayney.

3. — *the fifth month*.—The temple, and the houses and walls of Jerusalem, were destroyed in this month, 2 Kings xxv. 8—10.

5. — *and mourned*.—The versions, Chald., and our translators render, as if in the original they read וַיִּסְפְּרוּ; or, as Houbigant proposes, יִרְסְפוּ. We may read סָפַד, *cum jejunaretis plangendo*. So סָפַד, *separando* me, v. 3. See on Haggai i. 4.

— *the seventh month*.—Gedaliah, whom Nebuchadnezzar had appointed ruler of the Jews, was murdered in that month, which was a source of new calamities, 2 Kings xxv. 25, 26. Jer. xli. 1, 10. xliv. 12.

— *even those seventy years*.—Nine MSS. and one ed. read וַיָּה without the *vau*.

— *fast unto me*.—Twenty-five MSS. read אֲמַרְתִּי; which is the regular form with the affix, and equivalent to אָמַרְתִּי לִי. See Numb. xx. 5. Buxt. Thes. Gramm. p. 510.

— *even unto me*.—For a like form, see 1 Kings xxi. 19. Prov. xxii. 19. xxiii. 15. Ps. ix. 7. Affixi et integri ejusdem repetitio emphasin elegantem notat. Buxt. Thes. Gramm. p. 413. Schultens Animadv. Phil. refers to 1 Sam. xxv. 24.

6. — *eat unto yourselves*.—Here the construction may be conformable to that of אָנִי; or לָכֶם, *vobis*, may be understood. When ye offered sacrifices, after which ye feasted, did ye not, in this religious act, regard yourselves more than me?

7. — *the words*.—That אַר is often used before the nominative case, see Noldius. “*δ. Ch. Vulg. quasi legissent אלה pro אַר.*” Secker. This *v.* may refer to v. 5, 6: Did not the former prophets make like declarations

- former prophets, when Jerusalem remained still and prospered: and her cities round about her, and the
 8 south, and the plain, were inhabited? Then the word of Jehovah came unto Zechariah, saying:
 9 Thus spake Jehovah *God* of hosts, saying;
 Judge true ‡ judgment,
 And shew mercy and § compassion
 Every man to his brother:
 10 And the widow, and the orphan,
 And the stranger, and the poor, oppress not:
 Neither imagine in your heart
 Every man evil against his brother.
 11 But they refused to hearken,

‡ Heb. the judgment of truth.

§ Heb. compassions.

concerning the inefficacy of your external observances? See Isa. lviii. 6, &c. &c. It may also refer to v. 9. And did not the former prophets insist on the superior excellence of moral duties? Amos v. 24. Micah vi. 8, &c. &c.

— *remained still and prospered.*—*Sedens erat et tranquilla.* See ch. i. 11.

Heb. “was sitting.” יָשָׁב. To sit denotes a state of permanent order and security, Ps. cxxv. Hence, a female figure, sitting in a chair of state, is the ordinary symbol, or the ancient one, to represent a city or nation whose constitution is entire and unmolested. But when it is overturned and ruined, the woman is seen cast from her seat, and lying or sitting on the ground. Blayney.

— *the south, and the plain.*—See on Obadiah 19.

— *were inhabited.*—We should read יָשָׁב, which agrees with יָשָׁב, and is converted into the past tense by the distant *vau*. The *vau* is omitted in ch. ix. 5. xii. 6, but thirteen MSS. and two ed. insert it.

9. — *spake.*—Dixerat. Houbigant. *Speaketh.* Spoke. Secker.

10. — *And the stranger.*—Ten MSS. and four ed. read יָנִי, with the ancient versions and Chald. The order of the next clause in the Hebrew is,

“And evil every man against his brother
 Imagine not in your heart.” See ch. viii. 17.

11. *But they.*—That is, they to whom God had spoken by the former prophets, and who, for their disobedience, were punished as follows. Blayney.

- And || withdrew the shoulder,
 And made their ears dull that they might not hear :
- 12 Yea, they made their heart *as* an adamant-stone,
 That they might not hear the law, and the words,
 Which Jehovah *God* of hosts sent by his Spirit,
 By * the former prophets.
 Therefore came great anger
 From Jehovah *God* of hosts.
- 13 And it came to pass *that*, as I called and they heark-
 ened not,
 So they called and I hearkened not,
 Saith Jehovah *God* of hosts.
- 14 But I scattered them *as* with a whirlwind among all the
 nations
 Whom they knew not:
 And the land was desolate after them, so that no man
 passed through nor returned ;
 And they made a † pleasant land a ‡ desolation.

CHAPTER VIII.

1 AND the word of Jehovah came unto me, saying ;

|| Heb. gave a withdrawing shoulder.

* Heb. the hand of.

† Heb. a land of desire.

‡ Heb. for a desolation.

— *And withdrew.*—This line occurs Neh. ix. 29. The metaphor is taken from beasts that decline the yoke. See Hos. iv. 16.

12. — *an adamant-stone.*—Bochart shows that שֹׁמֵר means 'a hard stone, used to polish gems. Hieroz. P. II. 842.

13. — *I called.*—We may read קָרָא participially.

14. — *I scattered them as with a whirlwind.*—This sublime metaphor is expressed by a single word in the original.

— *they knew not.*—"Quas nesciebant eas," the ׁ being elegantly redundant, as Isa. liii. 4.

— *after them.*—After their departure. Boch. Hieroz. P. II. L. IV. c. iv. p. 474.

CHAP. VIII. 1. — *came unto me.*—Twenty-one MSS. and four ed.

- 2 Thus saith Jehovah *God* of hosts :
 I have been jealous for Sion *with* a great jealousy,
 And *with* great wrath have I been jealous for her.
- 3 Thus saith Jehovah *God* of hosts :
 I have returned unto Sion,
 And I will dwell * in Jerusalem :
 And Jerusalem shall be called a city of truth ;
 And the mountain of Jehovah *God* of hosts, an † holy
 mountain.
- 4 Thus saith Jehovah *God* of hosts :
 Old men and old women shall yet dwell

* Heb. in the midst of.

† Heb. a mountain of holiness.

read אֵלֵי לֹאֲמֹר, and three other MSS. read so originally. This is also the reading of Syr. Chald. and of 6. MS. Pachom. *προς με λεγων.*

Addit Syr. *על* post *יִרְיֵה*. Ch. *עמי* post *צְבָאוֹת*. Secker.

2. — *jealousy—wrath.*—Exercised against her oppressors. “Was jealous. Have been, or am, zealous. *Jealousy.* Zeal. See Lowth.” Secker. “In the note, ch. i. 14, I gave it as my opinion, that the jealousy there spoken of, was God’s resentment against his people for their disloyalty and misbehaviour towards him, and was totally distinct from the anger with which he is said, in the following verse, to have been angry with the nations that oppressed them, whilst labouring under the divine displeasure. In this opinion I am confirmed by the present passage, where not the least mention is made of the persecuting nations; but God’s former wrath, the effect of his jealousy, which had led him to punish his offending people with great severity, is contrasted with his present pacific and benign disposition, which would engage him, like a relenting husband, to go home again to his wife, and to treat her with all the marks of renewed regard and affection. That God’s jealousy bespeaks wrath towards the objects of it, needs no other proof than his own words, Numb. xxv. 11.” Blayney.

3. — *God of hosts.*—V. and eight MSS. add *צְבָאוֹת*, agreeably to the other places throughout the chapter where this solemn exordium occurs.

— *a city of truth.* — See Zeph. iii. 13.

“The city of the truth.” The article *ה* before *אמת*, denotes *the truth* by way of eminence, or the true religion; so that Jerusalem was to be celebrated in future, as the city in which the true religion was particularly professed; as the mountain of hosts (meaning the mountain of the temple) was to be for the residence of the most holy one. Blayney.

— *an holy mountain.*—On the restoration of the temple.

In the streets of Jerusalem :

Even the man that hath his staff in his hand for *the* number of *his* years.

- 5 And the streets of the city shall be filled
With boys and *with* girls playing in the streets thereof.
- 6 Thus saith Jehovah *God* of hosts :
 Though it be † wonderful in the eyes
 Of the residue of this people in those days ;
 Shall it also be § wonderful in mine eyes,
 Saith Jehovah *God* of hosts :
- 7 Thus saith Jehovah *God* of hosts :
 Behold, I will save my people
 From the east-country, and from the country of sun-
 setting :
- 8 And I will bring them, and they shall dwell || in Jeru-
 salem ;
 And they shall be * my people,
 And I will be † their God
 In truth and in righteousness.
- 9 Thus saith Jehovah *God* of hosts :
 Let your hands be strong,

† Or, difficult.

§ Or, difficult.

|| Heb. in the midst of.

* Heb. to me for a people.

† Heb. to them for a God.

4. — *Jerusalem*.—The walls of this city were not dedicated, Neh. xii. 27, till above sixty years after this prophecy.

6. — *'be wonderful*.—"Shall it also be hard." So Gen. xviii. 14. *היפלא מיהוה דבר*. "Is any thing too hard for the Lord?" Blayney.

8. *And I will bring them*.—Arab. and 6. MS. Pachom. add *into their land*, אל ארצם, which the place seems to require,

"And I will bring them into their land,
 And they shall dwell in Jerusalem."

— *my people*.—Comp. Jer. xxxi. 33.

— *In truth and in righteousness*.—With faithfulness as to my promises ; and with favour and kindness towards those who obey me. "These words apply equally to God and his people ; and imply that they shall on both sides truly and faithfully perform all the conditions of the covenant once more renewed between them." Blayney.

- Ye that hear, in these days,
 These words from the mouth of the prophets
 Who *live* in the time when the foundation of the House
 of Jehovah *God* of hosts is laid,
Even the temple, that *it* may be built.
- 10 For before those days
There was no recompence to men,
 Neither *was there* any recompence to beasts :
 And to him that went out, or came in, *there was* no peace,
 because of distress :
- For I set all men, every one against his neighbour.
- 11 But now I *will* not *be*, as *in* former days,
 To the residue of this people,
 Saith Jehovah *God* of hosts.
- 12 For the seed *shall be* ‡ prosperous ;
- ‡ Heb. peace, or, of peace.

9. — *in these days*.—"These days," stands opposed to "the day in which the foundation of the temple was laid," which was two years before. And the people are exhorted to proceed vigorously with the building, inasmuch as they now heard the same things repeated to them by the mouth of the prophets, which had prevailed on them first to engage in it. The ellipsis of the verb after אשר is supplied from the preceding participle והשמים. Comp. this passage with Haggai ii. 15—19. Blayney.

— *Who live in the time*.—*ó*. Syr. Vulg. quasi legissent ביום אשר : nec male. Secker.

— *Even the temple*.—Omittit Syr. Secker.

10. — *no recompence*.—No fruit of their labours, from my curse on the produce of their ground. See Haggai i. 6, 9, 10, 11. We should read איננו for איננו.

— *distress*.—Ezra iv. 1—4.

11. — *former days*.—When I was displeased with my people.

12 — *the seed*.—We may render, For the seed-time shall be a *time* of peace. See Gen. viii. 22. Syr. reads בשלום, *in*, or *with*, *peace*; as Houbigant observes. *ó*. Ar. read אראה, *I will show peace*. "*ó*. quasi legissent אודיע, sic enim ter vertunt δεικναι." Secker.

"I will sow peace." ורע is the participle present, and being so taken, needs no alteration. In the preceding verse, God says, "I will not be to the residue of this people such as I was in former days," that is, a sower of discord, as ver. 10, but ורע השלום, "a sower of peace." To *sow peace*, or *prosperity* is to provide for its springing up in due time. Blayney.

The vine shall yield its fruit,
 And the ground shall yield its increase,
 And the heavens shall yield their dew :
 And I will cause the residue of this people to possess
 All these *things*.

- 13 And it shall come to pass *that*, as ye have been a curse
 among the nations,

O house of Judah, and O house of Israel,
 I will so save you that ye shall be a blessing.
 Fear ye not : let your hands be strong.

- 14 For thus saith Jehovah *God* of hosts :
 As I thought to do you evil,
 When your fathers provoked me to anger,
 Saith Jehovah *God* of hosts,
 And I repented not ;

- 15 So § have I again thought, in these days,
 To do good unto Jerusalem,
 And unto the house of Judah. Fear ye not.

- 16 These *are* the things which ye shall do :
 Speak ye every man *the* truth to his neighbour :
 || Determine *the* truth, and *the* judgment of peace, in
 your gates.

- 17 Neither imagine in your heart

§ Heb. I have returned I have thought.

|| Heb. judge.

13. — *of Israel*.—Many of the ten tribes may be supposed to have returned from captivity in consequence of Cyrus's decree.

15. — *again thought*.—*6*. Ar. Syr. read חשבו. But see Dan. iv. 25.

16. — *Determine*.—Pronounce true, or righteous, judgment; and such as tends to produce peace among men, by deterring the litigious and punishing the evil doer. Syr. and three MSS. read ושלחו : Determine truth, and judgment, and peace, &c. See v. 19. But Ar. and *6*. MS. Pachom. omit אמר, *the truth*.

“ And determine the judgment of peace in your gates.”

17. *Neither*.—The order in the Hebrew is,

“ And every man evil against his neighbour
 Imagine not in your heart.”

See ch. vii. 10.

- Every man evil against his neighbour :
 And love not a * false oath,
 For all these *are things*
 Which I hate, saith Jehovah.
- 18 And the word of Jehovah God of hosts came unto me,
 saying ;
- 19 Thus saith Jehovah God of hosts :
 The fast of the fourth *month*, and the fast of the fifth
month,
 And the fast of the seventh *month*, and the fast of the
 tenth *month*,
 Shall be unto the house of Judah for joy and for gladness,
 And for cheerful seasons.
 But love ye the truth and peace.
- 20 Thus saith Jehovah God of hosts :
It shall yet come to pass that [many] † people shall come,
 And the inhabitants of many cities :
- 21 And the inhabitants of one *ctty* shall go

* Heb. an oath of falsehood.

† Heb. peoples.

Mr. Lowth has an important remark on these two verses ; that the promises made to the Jews after the captivity were conditional.

19. — *fourth month*.—In which Jerusalem was taken, Jer. lii. 6.

— *tenth month*.—In which the siege of Jerusalem was begun, Jer.

lii. 4. For the two other months, see on ch. vii. 3, 5.

— *But love*.—"Therefore love ye truth and peace." Blayney.

20. — *It shall yet*.—Nine MSS. and three ed. read ער, and Noldius agrees with the versions and Chald. in rendering ער אשר, *adhuc*. But if we read ער אשר *until*, we must supply at the beginning of the verse, *Do this, until, &c.*

The design of these four verses is evidently to show the high degree of estimation in which Jerusalem and the Jews would hereafter be held by foreign nations, when those among them who were piously disposed to worship the true God, would come to worship him at Jerusalem as a place of peculiar sanctity ; and those who wanted protection would humbly sue to a Jew for it, convinced that the men of that nation were especial objects of divine favour. See ch. ii. 11. Blayney.

— *many people*.—Many of the gentiles. 6. Ar. and one MS. add רבים, *many*. See v. 22.

Unto another, saying;

Let us surely go to entreat the face of Jehovah,

And to seek Jehovah *God* of hosts :

I will go also.

22 And many † people and mighty nations shall come

To seek Jehovah *God* of hosts in Jerusalem,

And to entreat the face of Jehovah.

23 Thus saith Jehovah *God* of hosts :

That in those days ten men shall take hold,

From among all the languages of the nations,

They shall even take hold of the skirt of him that is a

Jew,

Saying; We will go with you :

For we have heard *that God is with you.*

CHAPTER IX.

1 THE prophecy of the word of Jehovah :

† Heb. peoples.

21. — *to entreat the face.*—"To supplicate the favour." Blayney. So v. 22.

— *And to seek.*—"And to seek Jehovah of hosts will I go also." Blayney.

23. — *ten men.*—That is, many men. See on Micah v. 5.

— *take hold of the skirt.*—See Isa. iii. 6 ; iv. 1 ; 1 Sam. xv. 27 ; Bishop Lowth's note on the first passage, and Harmer ii. 32. It is a gesture naturally used to entreat assistance and protection. This and the three foregoing verses refer to the great accession of converts which the Jewish church received between the captivity and the coming of Christ, to the number of Christian disciples which the Jewish preachers made, and to the future conversions of which the restoration of the Jews will be an eminent cause.

— *go with you.*—6. Ar. Syr. read *with thee.*

CHAP. IX. 1. *The prophecy.*—J. Mede, in his remarks on Matt. xxvii. 9, 10. Epist. xxxi., says : "It may seem the Evangelist would inform us that those latter chapters ascribed to Zachary, namely, the ninth, tenth, eleventh, &c., are indeed the prophecies of Jeremy, and that the Jews had

On the land of Hadrach, and on Damascus, * shall it rest :

* Heb. shall be the resting thereof.

not rightly attributed them. Certainly, if a man weigh the contents of some of them, they should in likelihood be of an elder date than the time of Zachary; namely, before the captivity: for the subjects of some of them were scarce in being after that time. And the chapter out of which St. Matthew quotes, ch. xi, may seem to have somewhat much unsuitable with Zachary's time; as a prophecy of the destruction of the temple, than when he was to encourage them to build it. And how doth the sixth verse of that chapter suit with his time? There is no scripture saith they are Zachary's, but there is a scripture saith they are Jeremy's, as this of the evangelist. As for there being joined to the prophecies of Zachary, that proves no more they are his, than the like adjoining of Agur's proverbs to Solomon's proves they are therefore Solomon's; or that all the psalms are David's because joined in one volume with David's psalms." See more, Epist. lxi. "As for the titles in the tops of every page, it matters not; it is a later device. The Jews wrote in rolls or volumes, and the title was but once. If ought were added to the roll, ob similitudinem argumenti, or for some other reason, it had a new title, as that of Agur; or perhaps none, but was *αὐτονομον*."—"It is certain, that Jeremy's prophecies are digested in no order, but only as it seems they came to light in the scribe's hands. Hence sometimes all is ended with Zedekiah; then we are brought back to Jehoiaquim, then to Zedekiah again, &c. Whereby it seems they came not to light to be enrolled secundum ordinem temporis, nor all together, but as it happened in so distracted a time. And why might not some not be found till the return from captivity, and be approved by Zachary, and so put to his volume according to the time of their finding and approbation by him, and after that some other prophecies yet added of his?" See Wolf. Cur. Phil. Matt. xxvii. 8. Hammond on Heb. viii. 9. Kidder, Dem. Mess. Part II. c. iii. p. 75. 2d. ed. fol. Dr. Owen on the Septuagint Version, p. 57. Randolph's texts cited in the N. T. n. 28. Kidder's words are, "This is certain, that such things are contained in these chapters as agree well with the time of Jeremiah, but by no means with that of Zechariah." He quotes ch. ix. 5. x. 11, and he supposes that, ch. xiv. 5, there is a reference to a recent fact.

In MS. 195, Bibl. Kenn. this chapter is divided from ch. viii. by the breadth of one line; but between the preceding chapters there is not so great a distance.

In the English bibles, the chronological date to ch. viii. is, Before Christ 518; but to ch. ix. Before Christ cir. 587; which latter is the year in which

(For the eye of Jehovah is over man.

Jerusalem was taken by the Babylonians. But, ch. ii. 4, Zechariah is called *נער*, a young man.

The eight first chapters appear by the introductory parts, to be the prophecies of Zechariah, stand in connection with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole. But the last six chapters are not expressly assigned to Zechariah; are unconnected with those which precede; the three first of them are unsuitable in many parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the eight first chapters, see præl. Heb. 282, and they manifestly break the unity of the prophetical book.

I conclude from internal marks in ch. ix. x. xi. that these three chapters were written much earlier than the time of Jeremiah, and before the captivity of the ten tribes. Israel is mentioned, ch. ix. i. xi. 14; [but that this argument is inconclusive, see Mal. ii. 11.] Ephraim, ch. ix. 10, 13. x. 7. and Assyria, ch. x. 10, 11. Other remarks will be made in the notes. They seem to suit Hosea's age and manner. But whoever wrote them, their divine authority is established by the two quotations from them in the New Testament, ch. ix. 9. xi. 12, 13.

The twelfth, thirteenth, and fourteenth chapters form a distinct prophecy, and were written after the death of Josiah, ch. xii. 11; but whether before or after the captivity, and by what prophet, is uncertain. Though I incline to think, that the author lived before the destruction of Jerusalem by the Babylonians. See on ch. xiii. 2—6. They are twice quoted in the New Testament, ch. xii. 10. xiii. 7.

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“First, it is alleged, that the Evangelist St. Matthew, ch. xxvii. 9, cites a passage found in Zech. xi. 13, as spoken, not by Zechariah, but by the prophet Jeremiah, *δια Ιερεμου του προφητου*. But is it not possible, nay, is it not much more probable, that the word *Ιερεμου* may have been written by mistake, by some transcribers of Matthew's gospel, than that those of the Jewish church who settled the canon of scripture, of whom Zechariah himself is supposed to have been one, should have been so grossly ignorant of the right author of these chapters as to place them under a wrong name? It is not, I think, pretended that these chapters have been found in any copy of the Old Testament otherwise placed than as they now stand. But in the New Testament there are not wanting authorities for omitting the word *Ιερεμου*. Nor is it impossible to account plausibly for the wrong

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And *over* all the tribes of Israel:)

insertion of *ἱερεμιου*, Matt. xxvii. 9, by observing that exactly the same words occur Matt. ii. 17, where we read *Τότε ἐπληρώθη τὸ ῥηθὲν ὑπο* (in some copies *διὰ*; see Wetstein.) *ἱερεμιου τοῦ προφητου, λεγοντος*. Now, supposing the transcriber to have had in his copy either *διὰ τὸν προφητον* only, or *διὰ Ζαχαριου τοῦ προφητου*, yet carrying in his mind what he had written a little before, he might inadvertently and without intention have written the same over again, as will easily be granted by those who are at all used to transcribe.

"Secondly, it is urged, that many things are mentioned in these chapters which by no means correspond with Zechariah's time, as when events are foretold which had actually taken place. But it may be questioned whether those subjects of prophecy have been rightly understood; and whether that which has been construed as having a reference to past transactions, may not in reality terminate in others of a later period, and some perhaps which are yet to come.

"Thirdly, another argument is drawn from ch. xi., which contains a prophecy of the destruction of the temple and people of the Jews; 'a prophecy,' it is said, 'not agreeable to the scope of Zechariah's commission, who, together with Haggai, was sent to encourage the people lately returned from captivity to build their temple, and to inaugurate their commonwealth.' J. Mede. Epist. lxi. I grant that this was the general scope of Zechariah's commission in the eight first chapters; and that it would not have been 'a fit time to foretell the destruction of both the temple and commonwealth, while they were but yet a building.' But, between the date of those first chapters, and that of the succeeding ones, many circumstances might have occurred, and certainly did occur, to give rise to a commission of a very different complexion from the foregoing. The former are expressly dated in the second and fourth years of the reign of Darius; to the latter no date at all is annexed. Darius is supposed to have reigned thirty-six years; and the Jews have a tradition, that the three prophets, Haggai, Zechariah, and Malachi, did not die before the last year of that king's reign. Admitting then, that Zechariah prophesied again toward the close of his life, he may well be supposed to have published, without any incongruity after such an interval what would not altogether have accorded with the period and purport of his first commission. And, as there is good reason to believe this was the case, so upon this ground we may not improbably conclude him to have been that very Zechariah of whom our Saviour spake as slain between the temple and the altar, Matt. xxiii. 35. For he was, according to our Saviour's description, the son of Barachiah; and comes in, where, from what is said of him, he might naturally be expected, at the close of that series of

2 And also on Hamath, *which* bordereth thereby;

prophets who were put to death in the faithful discharge of their duty. That he was become obnoxious to his countrymen may be collected from ch. xi. 8. And if the records of the Old Testament are silent concerning his death, let it be remembered, that it was a very small part of them, if any, that was written after that event.

"Lastly, upon the same supposition, the allowed difference of style and manner may be accounted for, not only as arising from the diversity of the subject, but from the different age of the author, who may well be credited to have written with more dignity in his advanced years, than when he was but a youth as he is said to be, ch. ii. 4. Upon the whole, this conclusion may be drawn, that, setting aside the doubtful authority of St. Matthew's text, there is nothing else to be found sufficient to invalidate the title of Zechariah to the chapters in question.

"Though it may be doubted whether any more than a small part of the foregoing chapters be metrical, it is very evident that all that follow are so altogether.

"This chapter begins with announcing the fate of the Syrians, Sidonians, and Philistines, contrasted with the better prospects of the Jewish nation. It fortels the coming of the Messiah to Jerusalem, and the peace of his kingdom. The restoration of Israel and Judah is afterwards predicted, together with a series of glorious victories and great prosperity, which are set forth at large in this and the following chapter." Blayney.

— *Hadrach*.—A name for the valley of Damascus. Boch. Geogr. L. II. c. vi. The name of a place near Damascus, according to some Jewish Rabbies. Calmet's Comm.

No such name as Hadrach occurs in scripture; but a Syrian king, who is called Rehob, 2 Sam. viii. 3, is by Josephus named *Αραος* or *Αραχος*, which probably was his proper and real name; that of Rehob, or the Charioteer, having been added characteristically on account of the number of his chariots, 2 Sam. viii. 4. This prince reigned over that part of Syria which was called Zobah: so that, if by the land of Hadrach, or Arach, he meant the kingdom of Zobah, the three capital kingdoms of Syria, Zobah, Damascus, and Hamath, will then be cited for the whole. Blayney.

— *shall it rest*.—God's anger rests on those whom he punishes, Ezek. v. 13. xvi. 42. xxi. 13. And his rod, or his arm, rests on his enemies, Ps. cxxv. 3. Isa. xxx. 32. The punctuation and rendering are suggested by Taylor, Conc. Voc. נח.

— *Damascus*.—"The prophecies against Damascus and the Philistines would better befit Jeremy's time, of their destruction by Nebuchadnezzar, than (if of Zachary's time) by Alexander. See the prophecy

On Tyre, and on Sidon, though she be very wise.

against Damascus, Jer. xlix. 23; against the Philistines, xlvii. 2, and Ezek. xxv. 15. For where do we find Damascus destroyed from Zachary's to our Saviour's time? For to come under the hands of new masters, or suffer some direption or pillaging, doth not seem to satisfy the intent of the prophecy. And for the Philistines, though it be true that Alexander destroyed Gaza, (because it held out long against him, and he was wounded there,) yet it appears not that any such desolation befel Askelon whereby it should not be inhabited, or Ashdod; nor should they seem in Zachary's time to have so well recovered that *clades* by Nebuchadnezzar, as to be a subject ripe for a new prophecy to that purpose.

"That of Tyre, v. 3, I doubt whether it so well befits her that had so lately been destroyed by Nebuchadnezzar; sure not so well as it would the time of Jeremy. See Ezekiel's prophecies thereabout, ch. xxvi. xxvii. xxviii." J. Mede Epist. lxi.

Damascus was betrayed by a Persian governor into the hands of Parmenio, one of Alexander's generals; but, it seems, without bloodshed. Pridcaux, P. I. Anno 333. Curt. III. c. 13. Arrian. L. ii. 15.

Nor could Zechariah prophesy of the Syrian conquests by Pharaoh Necho or Nebuchadnezzar; because in the second year of Darius Hystaspis he is called a youth, see ch. i. 7. ii. 4; that is, according to Blair, 42 years after the death of Nebuchadnezzar; and probably fifty after his invasion of Syria.

—is over *man*.—Houbigant supplies עַל before אֲדָם. Or בְּ may be supplied, or perhaps understood; as the preposition very often is. Thus the sense is agreeable to the ancient versions, where we find, "For the Lord seeth men," &c. "For the sons of man are manifest to the Lord," &c. "Or, For the eye over man, &c., belongs to the Lord. So *ô*. Ch. Syr." Secker.

עַן אֲדָם, oculus hominem respiciens. Casus secundus apud Hebræos sæpe objectum denotat, Matt. x. 1. Act. iv. 3. Gal. iii. 22. Bahrtdt in Joelem iii. 19.

"When toward Jehovah *shall be* the eyes of men, and of all the tribes of Israel." I cannot conceive how these words can be made to signify, "the eyes of Jehovah over man," as represented by Houbigant and the ancient versions. The order of the words leads plainly to our present English translation. And this implies that a time would come when men, and the tribes of Israel in particular, should turn their eyes towards Jehovah, either in hope of deriving some blessings from him, or in gratitude for mercies received from him. But the scope of the prophecy goes to show, that even at that time those devoted nations had no chance of emerging; the burden would still rest or settle upon them. Blayney.

2. — on *Hamath*.—*ô*. have ἐν Ἠμαθ, ed. Vat. probably supplying the

- 3 Though Tyre hath built her a fortress,
And hath heaped up silver as dust,
And fine gold as the mire of the streets;
4 Behold, Jehovah will † cast her out,
And will smite her strength in the sea,

† Or, dispossess her.

preposition from the *exigentia loci*. I suppose that Hamath, on the river Orontes, is meant.

— which *bordereth*.—"Or, which borders. Michaelis." Secker.

"And Hamath also shall be bordered by the enemy." That is, the enemy shall come and possess himself of her coasts. This sense, which corresponds with what is said of the two other Syrian kingdoms, on which the burden should rest, is produced by simply reading *בְּרִיחַ* for *בְּרִיחַ*. *הָיָה* is used for a foreign invader, ch. viii. 10, and the proposed combination will be found to obviate many difficulties which follow the present reading of the text. It is easy to see how *בְּרִיחַ* came to be detached, and considered as meant for Tyre; Tyre and Sidon being frequently named together in scripture. But Sidon is referred to singly in the following context as will appear from the translation. Blayney.

— and *Sidon*.—Sidon was the capital of Phœnicia, and mother of Tyre; for Justin informs us, Lib. XVIII. c. 3, that the Sidonians, when their city was taken by the king of Ascalon, betook themselves to their ships and built Tyre. Hence Tyre is called the daughter of Sidon, Isa. xxiii. 12.

"And Sidon, though she be very wise;
And hath built Tyre a fortress for herself;
And hath heaped up silver as dust."

Blayney.

— *very wise*.—See Ezek. xxviii. 3, 4, 5. *Acutissimam gentem* Pœnos dixisse convenit, Imbecilliozem agrum, quam agricolam, esse debere. Columella.

3. — *Tyre*.—We have a paronomasia in *בְּרִיחַ* and *בְּרִיחַ*.

— *fine gold*.—Gold cut into ingots, or into coins; from *חָרַץ* *concidere*.

4. — *strength in the sea*.—See Ezek. xxvi. 17.

The Sidonians (according to Diodorus Siculus), on the approach of an army, sent against them by Ochus, king of Persia, first of all destroyed their shipping at sea, and then retiring within the walls of the city, when they found they could hold out no longer, set fire to their houses, and burned themselves and their effects together. Thus their power in the sea was effectually smitten, when, by burning their ships, their commerce, the source of their riches, was annihilated; and their last act of desperation completely verified the remaining part of the prophecy. No wonder if

- And she shall be devoured by fire.
- 5 Ashkelon shall see *it*, and shall fear ;
 Gaza *shall* also see *it*, and shall be greatly pained :
 And Ekron *shall be pained*, because her expectation is
 put to shame :
 And the king shall perish from Gaza ;
 And Ashkelon shall not be inhabited :
- 6 And † strangers shall dwell in Ashdod ;

— † Heb. a stranger.

their neighbours, the Philistines, were struck with consternation, at seeing the fate of those on whose assistance they depended. Blayney.

5. — *see—fear*.—The words in the original have a similar sound, רָאָה, רָחַם. “Rather, and tremble greatly, or, be greatly afraid. For so the word signifies, 1 Chron. xvi. 30. Ps. ii. 11. xcvi. 4. cix. 8. Jer. v. 22 ; and elsewhere, to be in pain as of childbirth. But I know not that it is used of grief ; and understanding it of fear suits best with what precedes.” Secker.

— *put to shame*.—*Confusa est spes ejus*, V. I propose רָחַם in Hophal ; though the verb does not occur in that form. Perhaps אָשָׁם, or אָחַז, may be understood ; “because *one* hath put to shame her expectation ;” which form is often rendered passively. See on Jon. iii. 7. See parallel prophecies, Amos i. 6, 7, 8. Zeph. ii. 4, 7. Jer. xlvii. “Or, it shall be ashamed of its expectation.” Secker.

It is true that Alexander the Great took Sidon, Tyre, and Gaza. Jos. Ant. XI. viii. 3. But see on Amos i. 8, that the prophecy was fulfilled by Nebuchadnezzar.

— *the king*.—By the title of king any chief ruler may be designed ; so that the plain purport of the passage is, that Gaza should cease to enjoy the benefit of civil government. Accordingly Gaza, having suffered severely upon being taken by Alexander the Great, was at length totally destroyed by Alexander Jannæus, one of the Asmonean kings of Judea ; so that we find it spoken of Acts viii. 26, by the name of “Gaza which is desert.” Blayney.

— *inhabited*.—Read רָחַם, in Niphal.

6. — *strangers*.—A strange and spurious race ; a despicable race ; born of harlots. The root is רָחַם, and מְחֻרָם may literally signify *ab alieno*. The word imports *nothus*, Deut. xxiii. 2 ; because רָחַם, *the strange woman*, (the woman of a different country from the Israelites, whose law restrained their women from impurity,) is used for a harlot, Prov. v. 3, &c. But here ὁ. Ar. Syr. J. H. Michaëlis and Houbigant translate simply *stranger*.

And I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth,

זָמָר. This word, in our English bibles, is translated "a bastard." But זָמָר does not imply an illegitimate offspring; but simply one of foreign extraction, *alienigena*, *ex alieno ortus*. For זָמָר, Ps. lxi. 8; means only one of another family or kindred, *alienus*. And זָמָר is one descended from זָמָר, so that when it is said "זָמָר shall dwell in Ashdod" it is meant, that the city shall be peopled with strangers, not descended from its present possessors. The word occurs only in this place and Deut. xxiii. 2; and by considering *both* passages together, light may be thrown on both. In the latter we find persons of certain descriptions excluded from the privilege of entering into קהל יְהוָה, which, there is reason to believe, was a public assembly of God's people; the great congregation, convened for the purpose of deliberating and deciding on national business. The first were eunuchs, persons deprived of the power of generation, and the reason of their exclusion is obvious, that being incapable of having posterity, they had not the same permanent interest in the state, as those who were bound to it by family ties and respects. Next follow those to whom the name of זָמָר belongs, and these were excluded to the tenth generation. But if the law had meant a *bastard*, properly so called, one born out of lawful wedlock, it must have gone to the exclusion of many who, we know for certain, were not excluded. The whole tribe of Judah were in this predicament at the very time the law was made, being all, with Nahshon their prince, the head of their אֲלֵפִים, descended in the fifth, or in the sixth generation at farthest, from not only the illegitimate, but incestuous commerce of Judah with Tamar, his daughter-in-law. But if by זָמָר we understand *an alien*, or *foreigner*, both the reason of the thing and the scope of the context, as well as etymology, will bear us out; for in many countries it is deemed wise policy to restrain foreigners, though allowed to settle and reside in the land, from a participation of equal privileges with the natural-born citizens; nor would it be safe, perhaps, to admit them, or their descendants, too hastily into the public councils. They were, therefore, excluded, by the Mosaic law, to the tenth generation, but with an exception in favour of two nations, the Edomites and Egyptians; the latter because the Israelites had been strangers in the land of Egypt, the former on account of consanguinity. Blayney.

— *in Ashdod*.—Ashdod, or Azotus, was burned and destroyed by Jonathan, brother of Judas Maccabeus, and eight thousand of its men burned or slain, Macc. x. 84, 85. These were, probably, what was meant by "the pride of the Philistines," the prime or excellency of the ancient inhabitants, in whose room the strangers were introduced. Blayney.

7. — *his blood*.—The idolatrous and abominable practices of the

And his abominations from between his teeth :
 And he also shall be left for our God,
 And shall be as a Ruler in Judah : and Ekron *shall be*
 as a Jebusite,

Philistines shall cease. The metaphor is taken from beasts of prey, who gorge themselves with blood.

At what time, or from whence, the new colony was brought to dwell in Ashdod, we are not informed. But some years after, in the reign of Alexander Jannæus, Azotus is enumerated by Josephus among the cities of the Phœnicians, which the Jews had been some time possessed of, and is well known that that people exacted, of all that were under their dominion, a conformity, to a certain degree at least, to their religious rites and its usages. This will serve to explain what is meant by taking his blood, &c. The stranger was required to abstain from eating blood, and from such things as were held in abomination by the Jewish law. Blayney.

— as a *Ruler*.—Shall be regarded and honoured.

“A citizen in Judah.” If נָמוֹר be a stranger, one who on account of his foreign descent was excluded from entering into “the congregation of the Lord,” קָהָל יְהוָה, or, to use St. Paul’s expression, “alien from the commonwealth of Israel,” ἀπηλλοτριωμένος της πολιτειας του Ισραηλ, Eph. ii. 12. אֶלֶף בִּיהוּדָה will, on the contrary, signify one who being a true Israelite by descent or adoption stood in the foremost rank of citizens, and was entitled to the highest privileges, civil and religious, in the Jewish commonwealth. Hence, I conceive, the princes of the tribes are styled אֶלֶף יִשְׂרָאֵל, Numb. i. 16. And אֶלֶף בִּיהוּדָה, Mic. v. 1, may be rendered not improperly, as it is, Matt. ii. 6, ἐν τοῖς ἡγεμοσιν Ἰουδα, because the אֶלֶפִים, and they only, being privileged to assist and vote in the public assemblies, had an actual share in the government. See also ch. xii. 5, 6, where I have used the term *citizens*, as none more proper occurred to answer the Hebrew אֶלֶפִים. Here then it is foretold, that the stranger, נָמוֹר, who should come to dwell in Ashdod, would, after renouncing all his heathenish practices, become אֶלֶף בִּיהוּדָה, a convert to the true God, and אֶלֶף בִּיהוּדָה, entitled to all the same privileges in that city as a prime citizen enjoyed in Judah. And, it may be observed, that these terms seem exactly to correspond with those used by St. Paul, who, having called the unconverted Gentiles, ξένοι και παροικοι, “strangers and foreigners,” entitles them after their conversion, συμπολιται των ἁγιων και οικειοι του Θεου, “fellow-citizens with the saints, and of the household of God.” Eph. ii. 19. Blayney.

— as a *Jebusite*.—An inhabitant of Jerusalem, Judges i. 21.

That many of the Philistines became proselytes to Judaism, and particularly the cities of Gaza and Ashdod, see Jos. Ant. XIII. xv. 4.

- 8 And I will encamp about mine House *with* an army, so that none shall pass through, or return ;
Neither shall the oppressor pass through them any more.

For now have I seen with mine eyes.

- 9 Exult greatly, O daughter of Sion ;
Shout, O daughter of Jerusalem :

What this means may be collected from what is said before of the stranger being in Ashdod on the same footing as a privileged citizen in Judah. On the contrary the Ekronite, or natural born Philistine, should rank in Ashdod, as a Jebusite did in Judah, that is, should no longer enjoy the same privileges, which he was once entitled to in a country that was his own, but be reduced to the condition of an alien, one sojourning in it. Blayney.

8. — *with an army.*—See מַצְבָּה, 1 Sam. xiv. 12. Ib. xiii. 23, the word מצב is rendered in the margin of our Bibles *standing camp*.

“As a garrison.” מַצְבָּה is used for a military guard set to keep watch and ward against any hostile approach, 1 Sam. xiv. 12. The particle of similitude is to be supplied. The purport of this passage is, that whilst these revolutions were taking place in the neighbouring states, God promises that he would act as a guard in favour of his household or family against the armies that were marching forward and backward, so as not to suffer any enemy to come near to molest them ; for which purpose his eyes, he says, were *now*, that is, at the time he was speaking of, continually upon the watch. Blayney.

— *none shall pass through.*—See the phrase ch. vii. 14. I will exclude all hostile approach to the city in which my Temple is placed. See a parallel passage, ch. ii. 5, and the note there.

— *seen with mine eyes.*—See v. 1. Mine eye has pervaded future events, and I have thus determined.

9. *Exult.*—“Rejoice greatly.” The next instance of God’s special kindness to his people, which is here announced, and in its proper order, is the coming of their Messiah or King ; with reference to which this passage is cited in two places of the New Testament, Matt. xxi. 5. John xii. 15, so that we can have no doubt of the application. But from comparing these three texts together we may perceive, that the evangelical writers were not overscrupulous of adhering to the exact words of their original, whether they cited from the Hebrew or from the Greek ; but were satisfied with giving the true sense of the passage, though somewhat differing in terms, and taking more or less of it, as circumstances seemed to require. Blayney.

Behold, thy king cometh unto thee :

He is righteous, and a Saviour :

Humble, and sitting on an ass,

Even on a colt the foal of asses.

10 And I will cut off the chariot from Ephraim,

9. — *king*.—This appellation does not belong to Zerubbabel, who is called מְשִׁיחַ, *governor*. But the prophet, after having foretold in v. 8. some of the blessings which God had in store for Jerusalem, passes on to that most eminent instance of God's goodness, the sending of the Messiah.

— *righteous*.—יָדֵי, *δικαιος*, *righteous*, are frequently used in Scripture to signify *good*, *gracious*, *merciful*, &c. So let it be understood here. Blayney.

— *a Saviour*.—So the ancient versions and paraphrase. If we read מְשִׁיחַ, i. e. מוֹשִׁיעַ; this word differs very little from the ducts of the letters in מוֹשִׁיעַ. Grotius and Houbigant propose מוֹשִׁיעַ.

וְנִשְׁעַ is the particle passive, and is no where to be found in the active sense. It is not expressed in either of the New Testament citations, but all the ancient versions concur in rendering "a Saviour."—Blayney.

— *Humble*.—If עַי has not this sense, we may read עָנִי.

"Lowly." This term, as perhaps עַי, in the original, may denote either the humility of his temper, or the meanness of his external appearance. Blayney.

— *the foal of asses*.—Aquila and ed. E in Montfaucon have *ἵον οὐδῶν*, and *ἵον οἴων*. V. Syr. Chald. read אֶחָד, in the singular. *ὁ*. translate *πῶλον νεον*. "אֶחָד. Forte ortum est הָאֶחָד ex הָאֶחָד sequenti. Et haud scio an pro *νεον* legendum sit *ονον*." Secker.

As horses are used in war, Christ may be supposed by this action to have shown the humble and peaceable nature of his kingdom.

This prophecy is referred to, Matt. xxi. 5; in which passage part of Isa. lxii. 11. is supposed to be interwoven, "Tell ye the daughter of Sion." It is also referred to, John xii. 15; where, says Dr. Randolph, the evangelist either followed some other translation, or chose to express in short the sense, but not the words, of the prophet.

10. — *I will cut off*.—*ὁ*. Ar. Syr. read וְהִכְרַת, And he shall cut off; which better suits the rest of the verse. But see v. 12, 13.

By cutting off the chariot, and horse, and weapons of war from Ephraim and Judah, I apprehend is meant, that they should no more be molested by them, but should be left to enjoy quietly that peace, which is made characteristic of the Messiah's kingdom, Isa. iii. 4. Micah iv. 3, 4. Ps. lxxii. 3, &c. Blayney.

Ephraim and Judah shall not engage in war, to spread the Messiah's

And the horse from Jerusalem ;
 And the battle bow shall be cut off :
 And he shall speak peace unto the nations :
 And his dominion *shall be* from sea to sea,
 And from the river to the uttermost parts of the land.

- 11 *As for thee also, by the blood of thy covenant,*
 I have sent forth thy prisoners from the pit

kingdom ; but their spiritual King shall peaceably convert Gentiles, and shall extend his dominion every where.

It is more than probable that the remaining part of this prophecy to the end of the next chapter, relates to matters of which the time is not yet come. It is but reasonable to presume, that as the prediction follows that of the Messiah's coming, the accomplishment was meant to take place in the same order of succession. But since the time of our Saviour's appearance on earth nothing has happened to the Jewish nation in any degree answerable to what is here predicted ; no return from captivity, no victories, no successes, but an uninterrupted series of misfortunes and calamities. This has been thought to favour the notion of Jeremiah being the author of these chapters, and of his foretelling the return of the Jews from Babylon, and their successes under the Maccabees. But let it be noted, that the promise of restoration is here made not to Judah only, but also to Ephraim, that is, the ten tribes, who are still, we know, in their dispersions, and have never yet, in a national capacity at least, experienced any favourable change in their affairs since their first abduction. There is, however, good ground to expect from the writings of other prophets, as well as that before us, that the time will come when "all Israel shall be saved," as well as Judah, and hereafter be brought back to dwell in their own land in the full enjoyment of the like national prosperity. Blayney.

11. *As for thee also.*—"Even as." See the like use of כֵּן in Noldius, Sec. 14.

— *by the blood of thy covenant.*—By the covenant which I have made with thee, to be merciful to my people. The words allude to the Jewish custom of ratifying covenants by the blood of victims.

"When thou wast in the blood of thy covenant." That is, when thou wast yet wet with the blood that was sprinkled on thee, in confirmation of the covenant which God made with thee.

— *I have sent forth.*—V. ὁ. Ar. Syr. read אָרַח and שָׁלַח. One MS. has אָרַח. "Thou also—hast sent forth, &c. But see v. 12, 13.

— *the pit.*—Deep dry pits, says Cappellus, were frequently prisons in the east. The restoration from the Babylonish captivity, and the great

Wherein *was* no water.

- 12 Return ye to the fortress, O prisoners of hope:
Even this day do I declare *it*,
I will restore double *blessings* unto thee.
- 13 For I have bent Judah for myself;
I have filled the bow *with* Ephraim:

future restoration, may be both foretold in this passage. "Anciently in great houses, and particularly in the east, deep dry pits, called dungeons, were appropriated to the confinement of prisoners. Into one of this kind Jeremiah was cast, Jer. xxxviii. 6. Here I presume, the land of Egypt is metaphorically intended, in which the children of Israel were detained as in a prison, until God delivered them out of it, and entered into covenant with them. To this deliverance he compares that which was destined for them in future." Blayney.

12. — *to the fortress*.—To Jerusalem, rebuilt and fortified, or, to the new Jerusalem, after the dispersion by the Romans. See Rev. xxi. 12.

— *O prisoners of hope*.—A beautiful address; as God, when he doomed his people to banishment, by no means totally rejected them.

— *this day*.—"At this day also." The וְהַיּוֹם here answers to the same particle at the beginning of v. 11, where it introduced the parallel, which is here completed. "As in early days I brought thy prisoners (the address is to the daughter of Sion) out of Egypt, so return ye, &c." Blayney.

13. — *bent Judah*.—A strong and sublime manner of expressing that God would use Judah and Ephraim as his instruments of destruction.

Michaelis calls in question the explanation usually given of וְהָרַךְ when used with וְהָרַךְ, that of *bending* the bow by treading it down with the foot. It is certain, however, that the strong bow was thus prepared for action; it was bent down by the foot or knee, and the bow-string held fast by a peg; so that the bow might be carried in the hand ready bent, like a gun cocked, and by pulling out the peg, the bow was instantly discharged, as the gun by pulling back the trigger. Hence וְהָרַךְ might come to be used by *catachresis* for bending with the hand as well as the foot. Blayney.

— *filled the bow*.—"As a bow have I filled Ephraim." This appears to me the best mode of construction with an ellipsis of the particle of similitude. Both Judah and Ephraim are considered as bows in the hand of God ready prepared for action, the one ready bent, the other furnished or filled with the arrow. But if it be thought better to make Ephraim the arrow, and to supply the preposition before it, rendering, "I have filled the bow with Ephraim," the sense will be still the same in the main; for Ephraim will then be an instrument of destruction in God's hand. Blayney.

- And I will raise up thy sons, O Sion,
 Against thy sons, O § Greece :
 And I will make thee as the sword of a mighty man.
- 14 And Jehovah shall be seen over them,
 And his arrow shall go forth as the lightning:
 And the Lord Jehovah shall blow the trumpet,
 And shall go forth with whirlwinds of the south.
- 15 Jehovah *God* of hosts shall defend them ; -
 And they shall devour, and shall subdue *with* sling-
 stones ;
 And they shall drink, and shall shout as *with* wine ;

§ Heb. Javan.

— *O Greece*.—Alexander the Great is described as a king of Javan or Greece; Dan. viii. 21. And that the barbarians called all the Greeks *Iaoues*, see Boch. Geog. L. III. c. iii.

“ I will animate the Jews against the troops of Antiochus, who was of Macedonian descent.” Grot. It is true that Judas Maccabeus gained some advantages over the Syrians. But the language of this prophecy seems too strong for these events ; and may remain to be fulfilled against the present possessors of the countries called Javan, which were Greece, Macedonia, and part of Asia Minor.

14. — *shall be seen over them*.—Leading them on and protecting them, as when they came out of Egypt, Ex. xiii. 21. Blayney.

— *the lightning*.—The lightnings are represented as the arrows of the Almighty, Ps. xviii. 14. lxxvii. 17, and he is here said to go forth like lightning, scattering and discomfiting all before him. Blayney.

— *of the south*.—The word is used for the south wind, Ps. lxxviii. 26. With violent tempests, according to the nature of the south wind in the east. See Job xxxvii. 9. Isa. xxi. 1. The images in this *v.* are very sublime.

15. — *they shall devour*.—Houbigant conjectures ילכו, *And they shall go*. But the word is used figuratively for destroying.

— *they shall drink*.—They shall plentifully shed the blood of their enemies ; and, as it were, drench themselves with it. These metaphors are taken from beasts of prey. See Numb. xxiii. 24.

— *and shall shout*.—Twenty-one MSS. and four ed. read ורחו 6. MS. V. read ושררו, *And they shall drink them up as wine*. But MS. A. has ראו אלא עשרו, ראו, *And they shall drink their blood as wine*. Houbigant proposes ראו, *blood* ; or ראו, *their blood*, as 6. MS. A.

And they shall be filled as a bowl, as the corners of the altar.

16 And Jehovah their God shall save them ;

In that day *shall he save* his people as sheep :

For || crowned trophies shall be set up on the land.

17 For how great is their prosperity, and how great is their comeliness !

The * harvest gladdeneth the young men, and the † vintage the maidens.

|| Heb. stones of a crown. * Heb. corn. † Heb. choice wine.

The bowl or basin, and the corners of the altar all seem to bespeak *blood* ; for the blood of the sacrificed beasts was part of it received in bowls for the purpose of sprinkling, and the rest poured out at the foot of the altar, Lev. iv. 5—7. Blayney.

— *as a bowl*.—Used in sacrifice, to contain the blood sprinkled on the altar.

— *corners*.—At the base of the altar, where the blood was poured out, Lev. iv. 25.

16. — *shall save them*.—MS. 30 reads וְיִשְׁעֵם, and in another MS. the ם is on a rasure. Perhaps the word was written וְיִשְׁעֵהוּ, as it sometimes is ; and the ה might easily pass into ם. According to this reading we may translate :

“ And Jehovah their God shall save,
In that day, his people as sheep.”

“ *As the flock of his people*. So Vulg. But *6. Syr. even his people as a flock*.” Secker.

— *crowned trophies*.—“ *Victoriæ monumenta, lapides corona redimiti*.” Houbigant, after Cappellus.

“ *Consecrated stones*.” The notion of stones crowned with garlands in token of victory is unauthorized by scripture at least. But both single stones, and heaps of stones, set up by way of memorial, are frequently spoken of ; and these might well be called אבני נזר as being *separated, set apart*, or *consecrated* to a particular use, Gen. xxviii. 18. Josh. iv. 5, 20. Accordingly *6. Syr. V. Ar. render here* λιθοὶ ἁγιοί, *lapides sancti*. Blayney.

17. — *their prosperity*.—I refer the affixes to עַם, *people*, in the foregoing verse. Perhaps we may render “ the prosperity bestowed by him,” as, *Vulnere tardus Ulyssi*.

— *gladdeneth*.—*Lætificat*. Cast. lex. But for this rendering I do not find sufficient authority. נִבֵּן, Prov. x. 31, is used metaphorically for

CHAPTER X.

- 1 Ask ye of Jehovah rain in the time of the latter rain :
 Jehovah will make *ready* the * lightning,
 And will give you † abundance of rain,
Even to every man the herb in the field.
- 2 For the images have spoken vanity ;

* Heb. lightning

† Heb. rain of showers.

uttering wisdom ; and hence a question may arise whether the word in Pihel can mean *loqui facit*, vel, *exhilarat*. The margin of the English version has, *shall make to speak*. נִבֵּן is also used in the sense of *abounding*, Ps. lxii. 10 ; and therefore we may possibly render, "The corn aboundeth for the young men [to gather it ;] and the choice wine for the maidens [to prepare it.]" See 6. Micah vii. 1 עלבון signifies *racemantes fœminæ*. Victory is promised in the preceding verse, and fruitful seasons in this.

"Make the young men thrive." נִבֵּן properly signifies to *grow*, *bloom*, or *thrive*. The sense here will be, that by divine blessing the young men who reaped the corn, and the maidens who gathered in the vintage, should both thrive in their respective operations. Blayney.

CHAP. X .1. This chapter is a continuation of the prophecy begun in the preceding one, and goes on with a representation of the future prosperities of Judah and Israel in consequence of the recovery of God's favour ; their military strength and victories ; their complete and safe return into their own land, and their flourishing re-establishment in it. Blayney.

Ask ye of Jehovah rain.—The promise of future plenty suggests mention of the means by which it might then be procured ; supplication to Jehovah and not to idols.

"They have asked." שָׁאֵל must be taken as the third person plural of the preter tense, and not, as it is generally rendered, in the imperative. Blayney.

— *give you.*—So Syr. five MSS. and a sixth at present, and Talm. Hierosol.

"Give unto them." The alteration of לָהֶם for לָכֶם, undoubtedly proceeded from the misapprehension of שָׁאֵל. Blayney.

— *abundance of rain.*—גֶּשֶׁם, *Pluvia fortior*. Cast lex. and the word in Arab. signifies *gravitas ponderis ac oneris*.

2. — *the images.*—This does not agree to the times after the captivity, when the Jews were no longer idolatrous.

- And the diviners have seen a lie,
 And have told false ‡ dreams ; they have comforted in
 vain.
 Therefore have they gone away, as a flock ;
 They have been afflicted, because *there was* no shepherd.
 3 Against the shepherds mine anger hath been kindled,
 And I will § punish the || chief ones.
 But Jehovah God of hosts will visit
 His flock, the house of Judah ;
 And will make them as his * goodly horse in war.
 4 From him *shall be* the corner-stone, from him the nail,

‡ Heb. dreams of falsehood.

§ Heb. visit upon.

|| Heb. he-goats.

* Heb. the horse of this glory.

— as a *flock*.—Which changes its pasture in the wide places of the desert.

— no *shepherd*.—No king, or ruler, over them.

The Babylonish captivity seems to be foretold. A determined future event is frequently spoken of by the prophets as past.

3. — the *shepherds*.—The word is beautifully taken up from the preceding clause.

— *chief ones*.—See Isa. xiv. 9, and Chald. has a word equivalent to *principes*.

— *will visit*.—With mercy. The original word should be pointed as a participle. So Syr. and 6. MS. A. have επισκεπτεται, and MS. V. επισκεψεται ; either of which is a translation of בָּקֵר *visitans est, vel, erit*.

4. *From him*.—Judah.

— the *corner-stone*.—See Judges xx. 2. 1 Sam. xiv. 38. Isa. xix. 13 ; where Bishop Lowth renders בִּטָּן, *chief pillars*, and Chald. has a word denoting *principes*.

“A corner.” Or, “chief.” A community is often represented as an edifice or building ; and the corresponding parts expressed by the same name. Hence as the largest stones or timbers are used in the angles to bind together and strengthen the sides of the building which meet therein as in a common centre, so the angle or corner metaphorically denotes the chief personage in a community, on whom its strength and security principally depends, Judg. xx. 2. 1 Sam. xiv. 38. Isa. xix. 13. Blayney.

— the *nail*.—That these nails were not only of general and necessary use in the eastern houses, but even ornamental and strengthening, and from the first building of the walls wrought into them, see Bishop Lowth on Isa. xxii. 23, and Harmer i. 191 ; where Ezek. xv. 3. Ezra. ix. 8, and

From him the battle bow:

From him shall go forth every ruler together.

5 And they shall be as men who tread down

The mire of the streets in war.

And they shall fight, for Jehovah *shall be* with them:

And the riders on horses shall be confounded.

6 And I will strengthen the house of Judah,

And the house of Joseph will I save:

And I will bring them back, for I have loved them;

And they shall be as though I had not removed them afar off:

Eccles. xiv. 24, are quoted. It is also probable that the "hooked wooden pins which kept tents firm and steady," and "the hooks on the pillars of tents, on which the Arabs hang their clothes, baskets, saddles, and accoutrements of war, and on which Holofernes hung his faulchion, Judith xiii. 6," may be alluded to. See Shaw's Travels, 4to. 221. fol. 287. "Clavorum geminus usus; vel ut supellectilia, quæ ad ornatum vel usum domus parata sunt, ab iis suspendantur; vel ut tabulis, asseribus, trabibus, compingendis inserviant." Vitring. in Isa. xxii. 23.

יָרֵךְ is properly a *nail* or *pin* used to fasten the timbers, or parts of a building together; and may therefore serve to denote the officers next in command under the chief, by whose means the common soldiers are united, kept steady, and in regular order. Blayney.

— *the battle bow*.—Both soldier and commander.

— *every ruler together*.—The word נִשְׂרָף is also used in a good sense, Isa. lx. 17. Judah shall furnish both civil and military governors. After the captivity, Judah again became a well regulated state. "Oppressor. See Michaelis." Secker.

"All that draw near together." In the house or building these words would denote the stones of common use placed contiguous or in close order one by another. Correspondently in the army must be meant the close embodied phalanx, or main body of men of war advancing on together in regular order to meet the enemy. Accordingly נִשְׂרָף frequently signifies to *draw nigh* towards an enemy for the purpose of giving him battle, and this both with and without לְמִלְחָמָה following it. See Josh. viii. 11. 1 Sam. viii. 10. xvii. 16, 40. 2 Sam. x. 13. Jer. xlvi. 3. Joel iii. 9, 14. Blayney.

5. — *the riders on horses*.—The descendants of the Macedonians who opposed the Maccabees. Grot. Houbigant.

6. — *bring them back*.—We may read וְהִשְׁבֵּרְתִּים with V. Syr. Chald. See v. 10. Many MSS. and four ed. read וְהִשְׁבֵּרְתִּים, *And I will settle them*.

— *I have loved them*.—I have adopted them as my people.

- For I am Jehovah their God, and I will hear them.
- 7 And Ephraim shall be as a mighty man ;
And their heart shall rejoice, as through wine :
And their sons shall see *it*, and shall rejoice ;
Their heart shall exult in Jehovah.
- 8 I will hiss for them, and will gather them ; for I have
redeemed them :
And they shall multiply, *even* as they have multiplied.
- 9 For I will sow them among the people ; and they shall
remember me in far countries :
And they shall preserve their children, and shall return.
- 10 And I will bring them back from the land of Egypt, and
from Assyria will I assemble them :
And I will bring them back into the land of Gilead and
of Lebanon ;
And there shall not be found sufficient *place* for them.

7. — *shall be.*—Two MSS. and one ed. read מרר. But Ephraim, as a noun of multitude, may be used plurally. “And they shall be as the mighty men of Ephraim. *ó. Ch. Syr.*” Secker.

— *their sons shall see.*—“They shall see their children.” So the words may be rendered, and, I think, more suitably to the context. “They shall see their children, and rejoice ; their heart shall exult in Jehovah,” who hath bestowed that blessing upon them. See Ps. cxxvii. 6. cxxxii. 3—5. Blayney.

8. — *hiss for them.*—Or, hist them ; make a signal for them by an inarticulate sound. See Bishop Lowth on Isa. v. 26. And see Isa. vii. 18.

“Whistle.” It is very certain that פרו has a very different sense, both here and Isa. v. 26. vii. 18, from what it has in several other places, where it is rightly translated *to hiss* ; which is an inarticulate sound expressive of contempt or reproach. But no such idea is implied here or in the two above-cited passages. The sound here intended is one which may be heard at a considerable distance (which *hissing* cannot), and is commonly used for a summoning signal or call. Blayney.

9. — *preserve.*—The Hebrew word in Pihel signifies *to save alive*. See *ó. Ar. Syr.* “*Live with, or, bring up.*” Secker.

10. — *Assyria.*—Whither the ten tribes were led into captivity ; many of whom returned in consequence of Cyrus's decree.

— *sufficient.*—See נאמ, Numb. xi. 22. Josh. xvii. 16. Judg. xxi. 14.

- 11 And he shall pass through the sea, *with distress unto it*,
 And shall smite the waves in the sea :
 And all the depths of the River shall be dried up :
 And the pride of Assyria shall be brought down,
 And the sceptre of Egypt shall depart.
- 12 And I will strengthen them through Jehovah [their
 God;]
 And in his name shall they walk, saith Jehovah.

CHAPTER XI.

- 1 OPEN thy doors, O Lebanon,
 That the fire may devour thy cedars.

11. — *he shall pass.*—"And some shall pass." *ס.* and *Ar.* seem to have read *ויעברו* and *ויהיו* in the plural. But the Hebrew idiom will justify the use of the singular verb indefinitely, as applied to those that could not find room in their own country, and would therefore be obliged to seek a settlement in the neighbourhood. Blayney.

— with *distress.*—"F. *pro* מצרים *legendum* צרה *ut* Isa. xi. 15; *vel* saltem *pro* genitivis habendi צרה *et* גלים." Secker. "And some shall pass over the sea to Tyre." Blayney.

— *the River.*—Nile. God will restore his people in a manner resembling the miraculous passage of the Red Sea and of the river Jordan.

— *the pride of Assyria.*—Hence we are led to think that the Assyrian empire subsisted when this prophecy was uttered.

This by no means justifies the conclusion that the Assyrian empire subsisted when this prophecy was uttered. It were sufficient if, after the monarchy were dissolved, some part of its ancient splendour remained. Blayney.

— *of Egypt.*—"Nulla versio legit מצרים *ut* מיהרה, Gen. xlix. 10. Et reperitur *ס.* sine termino a quo vel ad quem, 1 Sam. xv. 32." Secker.

12. — *their God.*—*ס.* *Ar.* supply אלהיהם, which the hemistich seems to want.

— *shall they walk.*—*ס.* *Ar.* and one MS. read ירחללו, *shall they glory.*

CHAP. XI. 1. That which moveth me more than the rest is in ch. xi., which contains a prophecy of the destruction of Jerusalem, and a description of the wickedness of the inhabitants, for which God would give them

- 2 Howl, O fir tree, because the cedar is fallen ;
 For that the goodly ones are destroyed.
 Howl, O ye oaks of Bashan ;
 Because the fenced wood is felled.

to the sword, and have no more pity on them. It is expounded of the destruction by Titus ; but methinks such a prophecy was nothing seasonable for Zachary's time (when the city yet, for a great part, lay in her ruins, and the temple had not yet recovered her's), nor agreeable to the scope of Zachary's commission, who, together with his colleague Haggai, was sent to encourage the people lately returned from captivity, to build their temple, and to inaugurate their commonwealth. Was this a fit time to foretell the destruction of both while they were but yet a building ; and by Zachary too, who was to encourage them ? would this not better befit the desolation by Nebuchadnezzar ? J. Mede, Epist. LXI.

This chapter contains a prophecy of a very different cast from the foregoing. The people would not always behave as they ought, and therefore would not always be prosperous. Before their final glorious restoration, an event of a most calamitous nature was doomed to take place, the destruction of the city and temple of Jerusalem, which is here plainly foretold, and ascribed to its proper cause, punishment for notorious wickedness. The flock, meaning God's people, were under the guidance of corrupt and unprincipled pastors, who sacrificed them to their own lucrative and ambitious views. The prophet, by God's command, assumes for a while the direction of them, therein becoming a type of Christ the good shepherd ; but is soon obliged to resign his charge, with mutual dissatisfaction on both sides. He receives thirty pieces of silver as the reward for his services, and casts them by divine direction to the potter. After this the prophet is held forth as the type of a worthless shepherd, or a succession of evil governors, who, heedless of the flock, or seeking only to oppress it, at once ruin the flock, and bring destruction on themselves. Blayney.

Open thy doors.—If Zechariah be the author of this chapter, as most probably he was (see prefatory note to ch. ix.) the three first verses can relate only to the destruction of the city and temple of Jerusalem by the Romans. And such was the application made by Rabbi Johanan, when the doors of the temple opened of their own accord, a little before the temple was burned, which circumstance is attested by Josephus. And the same Rabbi expressly cites this as the prophecy of Zechariah. Blayney.

2. — *the goodly ones.*—Trees. The original word is applied to cedars and vines, Ezek. xvii. 8, 23. Under these images the fall of mighty men, and the subversion of the Jewish polity, are represented.

— *the fenced wood.*—"Forest of the vintage ; or, defended forests." Secker.

- 3 *There is a voice of the howling of the shepherds,*
Because their goodliness is destroyed:
There is a voice of the roaring of young lions,
Because the pride of Jordan is destroyed.
- 4 Thus saith Jehovah my God:
Feed thou the flock of slaughter;
- 5 Whose possessors slay them, and hold not themselves guilty;

"A forest—the fenced one." As the inhabitants are represented under the image of trees, the city is aptly denoted by *ער*, a forest, to which is added, by way of distinction, *הבצר*, the fenced one; the article *ה* being emphatic, and marking the extraordinary strength of its fortifications or fence, which however proved insufficient for its security. Blayney.

3. — *shepherds*.—"Shepherds—magnificence." By shepherds are to be understood the rulers of the people; and "their magnificence," denotes their stately habitations. Blayney.

— *the pride of Jordan*.—The woods on its banks, the receptacles of lions, Jer. xlix. 19. "There translated, swelling of. Michaelis understands the lofty banks." Secker.

By "the pride of Jordan," those woods and thickets are primarily intended, that rise proudly above the banks of that river, and greatly decorate the scene. But, here, in a secondary and metaphorical sense, they are put for the residences of those princes and grandees, who, too often like lions, devour and oppress the people under them.

4. — *Feed thou*.—This is an address to the prophet, who was to instruct and admonish a people over whom destruction impended.

5. — *possessors*.—Their governors and false prophets, who expose them to the sword of their enemies by encouraging them in idolatry, the guilt of which they know not.

"Those that buy them." *קניו* and *מכריהו* are reciprocal terms, the former denoting those into whose hands the latter sell or deliver up the flock. By the former, the Romans may be understood; who, having bought, or by right of conquest acquired, a legal title of property in, or dominion over, the Jewish nation, were justified in respect of the slaughter that was made of them on their rebellion and revolt; the blame wholly resting with their wicked leaders, who, to gratify their own avarice and ambition, cared not for the mischiefs which they brought on their wretched people, whom they instigated to those violences and excesses which terminated in their ruin. Blayney.

— *slay them*.—Twenty-five MSS. and two ed. read *יירקו*.

— *sell them*.—Those who in effect sell them to their conquerors, regard

And those who sell them say, Blessed be Jehovah, for I am rich :

And their shepherds spare them not.

- 6 For I will no longer spare
The inhabitants of the land, saith Jehovah :
But, behold, I will deliver men,
Every one into the hand of his fellow, and into the hand
of his king :
And they shall crush the land to pieces ;
And I will not deliver out of their hand.

- 7 So I fed the flock of slaughter, because of the * poor of

* Or, afflicted.

nothing but their own immediate advantage, and bless Jehovah with whose worship they mix that of idols, for their shortlived prosperity.

— *say*.—Read יאמרו with the versions and Chald.

— *Blessed be Jehovah*.—That is, they hypocritically and impiously pretend to return God thanks for having put it in their power to acquire riches by such ungodly means. Blayney.

— *And their shepherds*.—Eight MSS. and three ed. read with the feminine affix, הן. The word may denote kings, prophets, and priests.

— *spare them not*.—Read with the versions and Chald. ירמולו.

6. *For*.—I call them the flock of slaughter : For, &c.

“For I will no longer spare.” This verse assigns the reason for calling the people “the flock of slaughter.” Nor can words more aptly describe the calamities which befel the Jews in the war which ended in the taking of Jerusalem by the Romans ; when the people, having first by their intestine broils destroyed one another, at length fell into the hand of him whom they had owned for their sovereign (“We have no king but Cæsar,” John xix. 15), and who completely desolated the land for their rebellion against him. Blayney.

— *saith Jehovah*.—6. MS. A. add παντοκράτωρ ; and therefore read יהוה צבאות, “Jehovah God of hosts.”

— *deliver*.—“Παραδιδωμι, 6. Syr. Vulg. Ch. Recte. Vid. 2 Sam. iii. 8.” Secker.

— *of his fellow—of his king*.—These seem to be the times described Hosea iv. 2. vi. 9. vii. 1, 5. viii. 4.

7. — *I fed*.—Here the prophet speaks in his own person. I obeyed the command of Jehovah, given, v. 4.

— *because of*.—Houbigant proposes to read להבין, *to establish*, for לבן. One MS. read originally לבער, “Because of the poor, or the afflicted, of the flock ;” which reading agrees with Syr.

the flock. And I took unto me two crooks; the one I called Beauty, and the other I called Bands: and I fed
8 the flock. And I cut off three shepherds in one month; and my soul was grieved at them; and their soul also

— *two crooks*.—I assumed the appearance of a shepherd in the eyes of the people.

— *Beauty*.—Eight MSS. and four ed. read כָּרֶמֶץ, *beauty, pleasantness, or delight*. This was to denote how beautiful and pleasant the land would have been, if its inhabitants had kept their covenant with God.

— *Bands*.—To signify the union which ought to have subsisted between Judah and Israel. See v. 14.

8. *And I cut off*.—Twenty one MSS. and three ed. read וַאֲכַחֲדֵהוּ. The prophet may be said to do what God did; either in the punishment of certain false prophets, which I suppose to be the preferable sense, or of certain wicked governors. See Hos. vii. 7. 2 Kings xv. xxiii. 34. &c. Secker proposes to point שלש, as if it signified a third part; and refers to ch. xiii. 7, 8, 9. Rev. viii. 7—12. ix. 15—18. xii. 4.

“And I set aside the authority of the shepherds.” “And cut off three shepherds,” is the translation of our English Bible, and indeed is conformable to most of the ancient versions. But it is encumbered with insuperable difficulties. It is questionable whether אֶת שְׁלֹשׁ הַרְעִים could be rendered properly “three shepherds,” at least without prefixing the definite article *the*; and if it could, who the three shepherds were, and how cut off.

The translation I have given (“And I set aside the authority of the shepherds”) rests on a supposition that שְׁלֹשׁ has no relation, or at least but a very distant one, to the numeral שלש, but is to be derived from שלי, a captain, one possessed of a degree of power over others; and has the abstract signification of *power* and *authority*. כָּחַד primarily signifies to hide or conceal; and may denote a withdrawing or setting aside what a person was seen before to possess. Let us now see what happened to him of whom Zechariah is evidently set forth as the type. Our Saviour’s teaching was in a style so far superior to that of the professed guides of his day, that stung with jealousy they exclaimed, “Perceive ye how ye prevail nothing?” οὐδὲν ὠφέλειτε, ye have lost all your boasted influence; “behold, the world is gone after him,” John xii. 19. Even so, it may be presumed, the purity and disinterestedness of Zechariah’s instructions may have gained so far upon the minds of the people, as to deprive the corrupt and selfish teachers of that ascendancy which they once possessed. Blayney.

— *my soul*.—That is, *I*; and *their soul* is equivalent to *they*.

- 9 loathed me. Then I said, I will not feed you: that which dieth, let it die; and that which is cut off, let it be cut off: and let those *sheep*, which remain, eat every one the flesh of her fellow.
- 10 And I took my crook, *even* Beauty, and cut it asunder, to break my covenant which I had made with all the
- 11 † people. And it was broken in that day: and thus the

† Heb. peoples.

— *at them*.—At the sheep of slaughter.

— *loathed*.—בָּחַל has this sense in the Syriac.

9. — *which dieth*.—A natural death.

“Missing.” Or “hidden.” כָּחַר must be construed in a sense short of total excision; for in *v.* 16, it is imputed as a fault in the foolish shepherd, that he did not visit וַיִּבְחַר. But to *visit* implies looking after what was still in a state capable of recovery, otherwise it could no longer be an object of attention and concern. That which is *missing* must mean sheep that are strayed, or stolen, from the fold, and consequently in danger of being totally lost, if not looked after in time. Blayney.

— *which is cut off*.—By violence.

— *eat—the flesh*.—Become a prey to famine.

10. — *covenant, &c.*—Some make עֲמִים to be all the tribes of the Jews; but these two words are never used of them, but the Gentiles are opposed to them by these words. See Michaelis. And this surely should have been the last thing done, not the first. Others: covenant with other nations not to destroy them. See Hos. ii. 18. Job. v. 23. Ezek. xxxiv. 25. Michaelis. Secker.

— *with all the people*.—If the heathen nations are meant, the sense may be, that God broke his covenant with them; which originally was to this effect, that they should not subdue and lead captive his people, Deut. xxviii. 7. If עֲמִים refers to the people of Judah and Israel, as Joel, ii. 6. 1 Kings xxii. 28, the prophet may be understood as declaring by this act that his covenant of feeding the flock was broken.

“Before all the peoples.” The points of distinction, in this verse, have been usually misplaced so as to have led to a wrong interpretation of it. The covenant, which he had entered into, was not a covenant with all the peoples or nations of the earth, as כָּל הָעַמִּים, would properly signify, but with one people only, the Jewish nation; therefore, when he broke the crook, he did it as a matter of public notoriety, אֶת כָּל הָעַמִּים, *coram omnibus populis*, in the presence of all the neighbouring nations, who were called upon, as it were, to take notice that he had no longer any thing to do with

poor of the flock, who observed me, knew that this was the word of Jehovah.

- 12 Then I said unto them, If it be good in your eyes, give *me* my price; but if not, forbear. So they weighed
13 *me* my price, thirty *pieces* of silver. And Jehovah said unto me, Cast it unto the potter: a goodly † price at

† Heb. a magnificence of price.

the charge, which he thus solemnly abdicated. A comma, therefore, is to be placed after the word, "the covenant which I made," in order to connect אָנֹכִי אִתְּךָ בְּכָל הַדְּבָרִים with אָנֹכִי אִתְּךָ. Blayney.

11. — *knew*.—The manner of instructing by action being agreeable to that of the ancient prophets.

12. — *give me my price*.—Rate my labours as a true shepherd. And they rated it contemptuously; thirty pieces of silver being the price of a slave, Ex. xxi. 32. "שָׂכָר, never signifies the price of any person or corporeal thing sold, or a consideration given for delivering up or taking away the life of any one, but merely a reward for service done: it is μισθος, not μισθω, which last word is usually מְחִיר; and I believe the two Greek words are never confounded in Old or N. T. And when a suffix is added to שָׂכָר, it signifies usually the person to whom the consideration is paid, once at least the person by whom, but never for whom a consideration is paid to another. And plainly, here the person's שָׂכָר was paid to himself, and should be translated, my wages, טַרְטוֹן מִשְׁכָּרִי מוֹרֵי, as ὁ. have rightly translated it. Secker.

13. — *unto the potter*.—It is not likely that the potter was at work within the sacred precincts of the temple, as has been conjectured; because the potter's field, the place where his business was carried on, was, as we are told, Matt. xxvii. 7, afterwards bought to bury strangers in. But who can suppose that the Jews would have suffered such a defilement of the holy place? It must, therefore, have been a field adjacent to, but without the walls, which, the potters having by digging out the earth for their manufacture rendered it useless for any other purpose, was bought for a trifling sum, and appropriated as before mentioned. Blayney.

— *I have been prized*.—Jehovah calls the price of his prophet his own price; and commands that it should not be accepted, but given to another; and to the potter, to foreshadow the transaction related Matt. xxvii. 7.

It must be observed, that earthen vessels were useful in the temple, to receive the oil and wine brought there. See Deut. xii. 17. xviii. 4 and the note on ch. xiv. 20. We may, therefore, suppose that some Levites were employed within the sacred precincts to furnish them. To these, the

which I have been prized by them. Then I took the thirty *pieces* of silver; and cast § them in the house of Jehovah, unto the potter.

§ Heb. it.

humblest of his ministers in the temple, God commanded that the degrading price should be cast. "השליכו. This word is commonly used in contempt. See Michaelis. Potter's vessels were proverbial things of small price. See Lam. iv. 2. Throwing the money to him therefore was throwing it to one of a mean trade, as suiting him better than the person it was given to. It is not hinted that it was to purchase any of his vessels: if it was, it might mean the price was more proper for them; or might imply that the people should be broken in pieces like such vessels." Secker.

אֶרֶךְ, is only here and in a very obscure place, Mic. ii. 8. And יָקָר is not the price of any thing, but the preciousness of a valuable thing; and יָקָר, the verb, is not to value or apprise, but to be precious or valuable. So that strictly it would be, the magnificence of the preciousness with which I was held precious. But who is I? Is it God speaking to the prophet, or the Messiah, whom he personates? Or is the sentence partly direct, partly oblique, as in some other places? Or should it be translated, God spoke to me to cast it, &c. In each of the latter cases it will be the prophet as Messiah.

— *by them.*—Sic. Syr. Vulg. Aq. Non video כִּי הוּא הוֹדִיעַ. Melius conveniret cum usu verbi יָקָר, בְּעֵינֵיהֶם; quod exhibet Ch. Secker.

— *I took the thirty pieces of silver.*—There can be no doubt but this is the passage referred to, Matt. xxvii. 9. But another question arises how the transaction related by the evangelist can be considered as a fulfilment of that which was spoken by the prophet, considering the striking difference in some of the circumstances. In the one case thirty pieces of silver were given as wages for service; in the other, they were paid as the price of a man's blood; in the one, they were thrown with contempt to the potter; in the other, they were cast down in the temple in a fit of remorse, and taken up by others who employed them in the purchase of the potter's field. But notwithstanding these differences, considering that all passed under the special direction of divine providence, it is impossible not to conclude, from a review of both transactions, that there was a designed allusion of one to the other, and not a mere accidental resemblance between them. But the quotation, it is said, is not just; for no such words are to be found in the prophet, which the evangelist has pretended to cite from him. To this it may be answered, that though not the precise words, the substance of them was given, so that the passages are *equivalent* at least, as the following quotation will show.

14 And I cut asunder my second crook, *even* bands; to

“And I took the thirty pieces of silver.” Heb.

“And they [or I] took the thirty pieces of silver.” Matt.

ελαβον may be either *I took* or *they took*.

“Goodly the price at which I was valued by them.” Zech,

“The price of him that was valued [whom they valued] by the children of Israel.” Matt.

“The words *ὃν ἐτιμήσαντο*, “whom they valued” carry all the appearance of an interpolation from some marginal explanation, for they do but overload and obscure the text; and when they are removed, the two passages sufficiently harmonize. None of the ancient versions notice them at all. But the most considerable difference seems to lie in the part which follows:

“And I cast [יִשְׁלִיךְ] them into the house of Jehovah to the potter.”

Heb.

“And they gave [ἐδωκαν] them for the potter’s field, as the Lord appointed me.” Matt.

“But widely as the two texts appear to differ, it may not be impossible to bring them to a nearer accord by the aid of corrections founded on the authority of various readings.

“For, first, in the text of St. Matthew, one MS. for *ἐδωκαν* reads *εβαλον*, and some versions read *εδωκα*, which may be either the first person singular, or the third plural. And one MS. together with Evang. 24, and Vers. Syr. probante Beza, read *εδωκα*. Wetstein. Add what is suggested by Dr. Randolph, that *εδωκα* is the most probable reading in regard of what follows *Καθα συνέταξε μοι Κύριος*. Secondly, in the Hebrew, with אל הוֹרֵר, one MS. of the first reputation for age and excellence, with the probable concurrence of four others reads, אל בית הוֹרֵר. But בית is in one instance, rendered *αγρος* by *δ*. Ruth ii. 17, and possibly may have been so here, supposing the evangelist to have cited from them; for it is almost certain, that the Greek version, which now passes for that of the Seventy, is in this place not theirs. So that אל בית הוֹרֵר will be found in perfect correspondency with *εἰς τὸν αγρον τοῦ κεραμεως*. Lastly, for בית יהוה, one MS. reads בבית יהוה and another בבִּי. Now, because of the similarity of the letters ב, כ, and פ, especially if the stroke in the body of the last should by chance have been obliterated, it is not impossible that בִּי may have been substituted at first in the place of כִּי, or at least of כִּי. This once done, the rest would follow of course. For it being impossible

break the brotherhood between Judah || and Israel.

15 And Jehovah said unto me again :

|| Heb. and between.

to make any sense with בבי, it would naturally be considered as a mistake for בבית, and thence pass into בית יהוה. But כפי יהוה, *secundum mandatum Jehovah*, or כפי יהוה, which would come to the same, virtually at least corresponds with *καθα συνεταξε μοι Κυριος*. The Hebrew text, thus corrected, would run thus, ראשליך אתו כפי יהוה אל בית הדיצר. No emendation into which conjecture is at all admitted, can be less liable to objection than this. Blayney.

— in the house of Jehovah.—So Judas threw down the thirty pieces of silver in the temple. “Christi vetera omnia imaginem gerunt.” Grot. in loc.

On Matt. xxvii. 9, it must be observed, that one MS. the Syriac and Persic versions, and Cod. Verc. et Veron. in Blanchini Evang. Quadr. read *δια του προφητου*. Origen also reads thus. H. 35. And August. de Cons. Ev. iii. 7, says, “Primo noverit non omnes codices evangeliorum habere, quod per Hieremiam dictum sit, sed tantummodo prophetam.” See Wetstein. Griesbach prefixes to *Ιερεμιου* his mark, that it should probably be omitted; and adds to the authorities for omitting it Vers. Neogræca, and Cod. Lat. apud Lucam Brugensem. Kidder refers to R. Isaac, and Gloss. ordinarij. as reading “per prophetam.” Dem. Mess. p. ii. 75. Again; for *εδωκαν*, one MS. has *εβαλον*, and Evang. 24. and Syr. Pers. read *εδωκα*. Randolph suggests that this reading is probable from what follows, *καθα συνεταξε μοι κυριος*, which clause occurs in Arab. It must be further observed, that the passage in St. Matthew is rather a reference than a quotation. The words, *την τιμην του τετιμημενου, ον επιμησαντο απο υλων Ισραηλ*, are inserted to remind the reader of the transaction as recorded by the prophet. The words *בית יהוה*, in the house of Jehovah, are omitted; though they were apposite to the evangelist's purpose. And the words, *אל הדיצר*, unto the potter, are accommodated to the particular fact mentioned in the evangelical history. Matthæus sensum magis, quod in allegationibus frequenter fieri solet, quam verborum habitum respexit. See Owen on the Sept. Vers. Sec. vii. Randolph, and Kenn. Diss. Gen. Sec. 49.

14. — the brotherhood.—I cannot explain this passage without supposing that the kingdom of Israel subsisted when the prophet wrote it; and that either the wars between Judah and Israel are referred to, see 2 Kings xvi. 5, or the captivity of the ten tribes, when the brotherly connection between these kingdoms ceased. “Surely, בידיבין, must denote the two parties, as Exod. xi. 7. Josh. xxii. 25, and I suppose every where.

Take unto thee the instruments of an unwise shepherd.

- 16 For, behold, I *will* raise up a shepherd in the land :
 Of that which is cut off he shall not take account ;
 That which is young he shall not seek ;
 And that which is hurt he shall not heal :
 That which standeth *firm* he shall not sustain :
 But he shall eat the flesh of that which is fat, and break
 their hoofs.
- 17 Woe unto the * worthless shepherd who forsaketh the
 flock :

* Heb. shepherd of nought.

If so, either the reading of *δ. אמונה*, *possession*, must be right, and may mean taking away from both Judah and Israel the land which had been divided between them : or if it be the brotherhood, this must relate to early times, and what precedes to yet earlier. Secker.

15. — *instruments of an unwise shepherd.*—Houbigant reads אריל. Such instruments, says Grotius, are an iron crook, a scrip containing nothing useful to the sheep, and such like.

16. — *a shepherd.* Some wicked king, and most probably Hoshea, 2 Kings xvii. 1, 2.

There is no occasion to search for an individual to whom this may be applied. It may as well regard a number of persons, who either conjointly or in succession, would misuse the powers entrusted to them. Blayney.

— *which is cut off.*—Five MSS. and one ed. read דנכחיה.

— *which is young.*—One MS. reads דנער. The word in Chald. signifies *de loco in locum transtulit* ; and in Arab. *qui nullo loco quiescit*. See Buxt. lex. Chald. and Cast. lex. The ancient versions, the Chaldee, and Schultens Animadv. Phil. p. 540, lead us to render, *that which wandereth*. "Videtur legendum דנער, nam his reddunt דנער διασκορπιζω οι δ." Secker.

Compare Ezek. xxxiv. 4, 16. Jer. xxiii. 1—4.

"That which crieth." May here be understood of a strayed sheep that crieth or bleateth ; but, though the shepherd heareth its voice, he will not be at the trouble to seek it and bring it home. Blayney.

— *break their hoofs.*—By an ὑστερολογία. When he catches them with his armed crook, for slaughter.

17. — *shepherd.*—V. Syr. Chald. read in the singular, רעה, *shepherd*, and עזב, *forsaketh*. One MS. reads רעה, and a second read so originally.

Destruction *shall be* on his arm,
 And on his right eye:
 His arm shall surely be † withered,
 And his right eye shall surely be ‡ darkened.

CHAPTER XII.

I THE prophecy of the word of Jehovah.

† Heb. in withering shall be withered.

‡ Heb. in darkening shall be darkened.

—on.—“Because of.” So *by* may properly be rendered. The purport of the passage is, that since through the misapplication of his power, and his negligence in watching over the flock, they are subjected to desolation or the sword; therefore, as of strict justice, he shall be punished with a deprivation at least of those faculties which he so fatally misused. Blayney.

—*His arm—his right eye.*—The wicked governor, or governors, spoken of, v. 16, may have been thus judicially punished by the hand of God; or may have suffered these specific evils from victorious enemies. Or the meaning is, that the punishment of such shall be signal.

CHAP. XII. 1. It is not difficult to perceive, that the prophecies in this and the two following chapters relate to future times, and most probably to those predicted of by Ezekiel in the xxxviii. and xxxix. chapters; where it is said, that Israel after their restoration and return to their own country would be assailed by a combination of nations. Such an invasion is also here foretold; but it is not to be expected, that all the particulars of a distant prophecy should be clearly understood before the time of its accomplishment. It is at least likely, that when the time shall come for the establishment of the Jews (of which sufficient intimation is given in the prophecies both of the Old and New Testament), and they shall begin to collect themselves, and attempt a settlement in their ancient possessions; such a measure would create jealousies and uneasiness in those powers more especially, who are interested in the dominion over those countries. Without pretending to determine precisely concerning the invaders, the substance of the prophecy in this, and on to the seventh verse of the next chapter, will be found to amount to this, that Jerusalem will be besieged by a multitude of hostile nations, to the great terror of the people in its vicinity, as

Concerning Israel saith Jehovah,
Who stretcheth out the heavens, and layeth the founda-
tions of the earth,

And formeth the spirit of man within him :

2 Behold I will make Jerusalem

A * cup of trembling to all the † people round about :

And for Judah also shall it be,

In the siege against Jerusalem.

* Heb. a bowl.

† Heb. peoples.

well as of Judah itself: but that the attempts of those nations will be frustrated through the special interposition of the Deity, and will terminate in their total discomfiture and ruin, and in the permanent peace and prosperity of the victorious Jews. After which the Jews will be brought at length to see and lament the sin of their forefathers in putting their Messiah to death; and, therefore, will have the means of purification and atonement afforded them; and being thus cleansed from past guilt, will renounce all their former offensive practices, and carefully abstain from a future repetition of them. Blayney.

—*prophecy.*—*Burden*, sentence; *for*, concerning. See Vit. on Isa. xiii. 1. Literally this belongs to the Maccabees; mystically to the apostles. Secker.

—*Israel.*—Under this term all the tribes are here comprehended. See Ezek. xxxvii. 15—22. Mal. i. 1. “Stretched out—formed the spirit of man, &c.” Blayney.

2. — *A cup of trembling.*—An inebriating and stupefying potion of the strongest liquors and drugs. Jerusalem shall strike the nations with dread and astonishment.

—*shall it be.*—I suppose כּף, *the cup*, to be understood. Eleven MSS. and three ed. read כּוּרִיחַ, MS. 251 read so originally, and three others read so now. The gender of כּף is not determined; it makes כּפּוּרִים in the plural, and may perhaps be joined with a feminine verb. Syr. renders, “And also against Judah shall be distress [כּוּרִיחַ] together with [עַם] Jerusalem.” Two MSS. in Houbigant, and 6. MS. A. read כּוּרִיחַ. Houbigant renders, Ascendetque [עַל] ipse Judah, ut sit [כּוּרִיחַ] cum eis qui Jerusalem obsidebunt; which is inconsistent with v. 4—7. If I were allowed a conjecture, I would read אֶרֶץ “will I [Jehovah] be.” See v. 6, 7.

The noun implied in the pronoun *it* may be either כּף *the cup*, or רָעַל *trembling*, and both afford the same sense, namely, that not only the neighbouring nations shall be seized with terror and astonishment, but Judah also shall partake of the alarm; and with good reason, because her

- 3 And it shall come to pass, in that day,
That I will make Jerusalem
A ‡ burdensome stone to all the § people :
All who burden themselves with it shall be deeply
|| wounded.
And all the nations of the earth shall be gathered together
against her.
- 4 In that day, saith Jehovah,
I will strike every horse with astonishment, and his rider
with madness ;
And upon the house of Judah will I open mine eyes,
And every horse of the * people will I strike with
blindness.
- 5 And the leaders of Judah shall say in their heart :
There is strength to the inhabitants of Jerusalem

‡ Heb. a stone of burden.

§ Heb. peoples.

|| Heb. in cutting shall be cut.

* Heb. peoples.

capital city Jerusalem shall be besieged by a powerful enemy. By "the nations round about" I do not conceive the invading nations to be meant, but the nations in the vicinage of the land of Judah, who would have reason to be alarmed at the approach of such mighty forces. Blayney.

— *the siege*.—A future siege, after the final restoration of the Jews. See on ch. xiv. 3, and Rev. xx. 9. "Jews and Christians interpret the latter part so, as to make the inhabitants of Judah be forced to join in the siege against Jerusalem ; but these to fall on the common enemy." Secker.

3. — *A burdensome stone*.—Which will bruise, if not crush, those who attempt to move it.

Jerusalem is here compared to a stone of great weight, which being too heavy for those who attempt to lift it up or remove it, falls back upon them and crushes them to pieces. Blayney.

— *all the nations*.—Many nations, as ch. xiv. 2 ; the nations round about, as v. 6, and ch. xiv. 14.

4. *In that day*.—This prophecy remains to be accomplished. The language here and v. 6—9 is much too strong to denote the successes of the Maccabees against the Seleucidæ.

5. — *to the inhabitants*.—For לִי יִשְׂרָאֵל, "The inhabitants of Jerusalem are a strength unto me." Houbigant proposes to read לִישְׂרָאֵל ; and one MS. reads לִישְׂרָאֵל, and perhaps another. "Recte videtur Ch. legisse לִישְׂרָאֵל. Vid.

Through Jehovah *Lord* of hosts their God.

- 6 In that day will I make the leaders of Judah
As an hearth of fire among wood,
And as a lamp of fire in a sheaf:
And they shall devour, on the right hand and on the left,
All the † people round about.
And Jerusalem shall again be inhabited in her own place
in peace.
- 7 Jehovah will also save the tents of Judah, as in old
time:
That the glory of the house of David should not magnify
itself,
Neither the glory of the inhabitants of Jerusalem against
Judah.

† Heb. peoples.

v. 2, et xiv. 14." Secker. Syr. reads very well, *אמרו לנו, have prevailed unto us, a nobis.*

The text here has been supposed corrupt, and many attempts have been made to amend it. But without any alteration it well expresses the sentiments of the men of Judah, concerning the interest they had in the safety of Jerusalem and its inhabitants, on which their own strength and security depended in a great degree; so that they would of course be influenced to bring that assistance, the efficacy of which is set forth in the verse that follows. Blayney.

6. — *an hearth.*—The word may be rendered *a pot*. "The Arabs make a fire in a great stone pitcher, and, when it is heated, spread paste upon it, which is baked in an instant." Harmer i. 233.

— *be inhabited.*—The true reading is *ירושבה*.

— *in peace.*—Houbigant ingeniously conjectures that we should read *בשלום*, for *בירושלם*. 6. MSS. A. Pachom. Arab. and one MS. omit *בירושלם*; without which word the sense is complete.

7. — *as in old time.*—Four MSS. the Jerusalem Talmud and V. 6. Ar. Syr. have the particle of similitude *כ*, before *ראשונה* or *בראשונה*. See the same alteration, Joel ii. 23.

— *of the inhabitants.*—Six MSS. read *ישיבי* or *ישיב*, with the versions and Chald. In v. 8 four MSS. the versions and Chald. read the same participle plurally; and in v. 10 we find the plural reading of this word in fifteen MSS. two ed. the versions, and Chald. agreeably to ch. xiii. 1.

- 8 In that day Jehovah will defend
The inhabitants of Jerusalem :
And he that is feeble among them shall be,
In that day, as David ;
And the house of David *shall be* as God,
As the angel of Jehovah before them.
- 9 That it shall come to pass, in that day,
That I will seek to destroy all the nations
Which come against Jerusalem.
- 10 And I will pour upon the house of David,
And upon the inhabitants of Jerusalem,
A spirit of favour and of supplications :
And they shall look on him whom they pierced :

8. — *defend.*—The verb בָּנֵן is here used with בָּעֵד, *pro, circa, super* ; as בָּנֵן, *a shield*, is used, Ps. iii. 3.

— *he that is feeble.*—"And he that is fallen to decay among them." The word הַנֶּכְשֵׁל properly signifies the man that is overthrown and ruined in his fortunes. The intent is there to mark the progressive improvement that would take place at Jerusalem under the divine countenance and protection ; when the man who had gone to decay should revive and flourish again like David, who himself from a state of exile and distress was suddenly advanced to the kingdom ; and the house of David also would rise in proportion to the rank of gods, or, as the term אֱלֹהִים seems explained, of guardian angels marching before the people, see Gen iii. 5. Ps. viii. 6, and lxxxii. 6. Blayney.

10. *And I will pour.*—God's signal interposition in behalf of Judah and Jerusalem, after their future restoration, having been foretold, the prophet proceeds to foretel their conversion to Christianity.

— *of favour.*—Which shall conciliate favour. See Tayl. Conc. voc. דָּוָן.

— *on him.*—Thirty-six MSS. and two ed. read אֵלָיו ; three other MSS. read so originally ; six perhaps read so ; six read so now ; and eleven have אֵלָיו in the margin, as Keri. And yet אֵלָיו, *on me*, may be traced in the ancient versions and Chald. אֵלָיו was also noted as a various lection by R. Saadiah, who lived about the year 900. See Kenn. Diss. Gen. Sec. 43. "Citant אֵלָיו Talmud et R. Saadiah Haggaon. Poc. Append. in Mal." Secker. Dr. Owen shows that Ignatius, Justin Martyr, Irenæus, Tertullian, and Barnabas favour the reading of אֵלָיו. Inquiry—Sept. version. Sect. iv. The present reading of ὁ. in the

And they shall mourn for him, as *with* the mourning for an only son ;

And the bitterness for him *shall be* as the bitterness for a first-born.

English polyglot is, *και επιβλεψονται προς με, ανθ' ων κατωρχησαντο*. The last word arises from transposing דקר into רקר, as Dr. Owen observes, and Kenn. Diss. Gen. Sec. 70. But Ignatius and Justin Martyr read, *οφονται εις ον εξεκεντησαν*. See Owen and Kennicott ubi supra. And it is very observable that in the Aldine edition of the Septuagint we read, *και επιβλεψονται προς με, εις ον εξεκεντησαν, ανθ' ον κατωρχησαντο*. Here two renderings are inserted ; and *εις ον εξεκεντησαν* is made of equal authority with the other. The very valuable Pachomian MS. of *δ*. reads *εις ον εξεκεντησαν*, instead of *ανθ' ων κατωρχησαντο*.

Potest אשר את notare *eo quod*, ut vertunt *δ*. Ch. vel *quem*. Vid. Nold. Et sic post dativum adhibetur, Jer. xxxviii. 9. Quin et את dativi vicem explet. Vid. Nold. Secker.

See this text, John xix. 37. Apoc. i. 7. and דקר, *to pierce*, ch. xiii. 3.

מבט is an object looked on with dependence on it and confidence in it, Isa. xx. 5, 6. and here ch. ix. 5. Vit. אל מבט often denotes such looking, as Numb. xxi. 9. Ps. xxxiv. 6, &c. דקר is used eleven times besides ; almost always of mortal wounds, particularly here, ch. xiii. 3, and never of one clearly not so. Secker.

This passage is undoubtedly cited in St. John's Gospel, ch. xix. 37. *οφονται εις ον εξεκεντησαν*. The present Hebrew text is, והביטו אלי את אשר דקר. In order to maintain an uniformity between the evangelist and the Hebrew, an error has been supposed to exist in the latter, and אלי has been substituted instead of אל. In support of this emendation, between forty and fifty MSS. are produced. But were the matter to be decided by the number and weight of authorities, I am of opinion with De Rossi, that the scale would turn in favour of אל. But what if it should appear, that there is no error at all in the present Hebrew text, and yet a perfect uniformity between it and the words of the evangelist? It will be granted, that אשר דקר, taken by itself, would be rightly translated *ον εξεκεντησαν*, את being simply the sign of the accusative case. But אלי may not be the compound of אל, and the affix pronoun י, as it is now pointed ; but the preposition אל, of the same use and signification as אל, and so answering to *εις*, *ad*, *versus*. Nor is it any objection that אלי is followed by את, which some have proposed to expunge ; such a concurrence of prepositions being allowed by the idiom of the Hebrew language, see ch. iii. 10. xiv. 5. 2 Chron. xxiii. 14. Blayney.

— *the bitterness*.—Altering the points in דקר twice, will remove all grammatical difficulty from this passage.

- 11 In that day the mourning shall be great in Jerusalem,
As the mourning of Hadadrimmon in the valley of
Megiddo.
- 12 And the land shall mourn, every * family apart;
The family of the house of David apart, and their wives
apart;
The family of the house of Nathan apart, and their wives
apart;
- 13 The family of the house of Levi apart, and their wives
apart;

‡ Heb. families families.

11. — *Hadadrimmon*.—Jerom says, that this was a place near Jezreel, called, in his time, Maximaniopolis. De Lisle places it near Megiddo, where Josiah was slain, over whom great lamentation was made, 2 Chron. xxxv. 22—25. “Pro הדרמון habet Syr. בר אמן i. e. Josiæ, 2 Kings xxi. 24, quem et nominat Ch. sed post Achabium ab Hadadrim-mone occisum.” Secker.

— *Megiddo*.—Eight MSS. and Syr. read thus for *Megiddon*.

This mourning of the Jews will take place on the re-appearance of their Messiah from heaven, Apoc. i. 7. xx. 4; when the restored descendants of those Jews who slew him shall be touched with the deepest compunction for the guilt of their forefathers.

12. — *Nathan*.—A son of David, Luke iii. 31.

If Nathan be a descendant of David, his house is part of David's.—If families literally be meant, why these? And if a time yet to come, who shall know these? If it relate to a thing near the prophet's time, there might be known families of the name of Nathan and Shimei, as well as David and Levi, who had joined in some bad and fatal action; and if the family of the patriarch Levi be too large, some other of the name may be meant. Secker,

It is possible that, at the final restoration of the Jews, the genealogies of some tribes may be preserved, and that the family of David may be traced up to more than one of its collateral branches, each of which, on account of its distinguished eminence, is to mourn apart. Observe that, after the mention of four particulars, there is a general clause, v. 14, to complete the induction. Or, as facts of this nature are very important in the estimation of the Jews, they may be supernaturally ascertained. See Rev. vii. 4—8.

— *their wives apart*.—On account of the season of humiliation,
1 Cor. vii. 5.

The family [of the house] of † Simeon apart, and their wives apart:

- 14 All the families which remain,
Every family apart, and their wives apart.

CHAPTER XIII.

- 1 IN that day shall a fountain be opened
To the house of David, and to the inhabitants of Jerusalem.

§ Heb. Simeî.

13. — [*of the house*] of *Simeon*.—Three MSS. and Syr. Chald. supply בֵּית, which I suppose to be the true reading. For Simeî ó. Ar. Syr. have Simeon. In the margin of the English version we have, “Or, of Simeon, as ó.” Our translators therefore thought, that the Hebrew text might sometimes be corrected by the Greek version. “As David, Nathan, Simeon, and Levi, are all reckoned among the progenitors of Christ, Luke iii. 29, may not their families be mentioned by name, as more particularly concerned in the guilt to be lamented? John vii. 5.” Blayney.

CHAP. XIII. 1. — *a fountain opened*.—The blood of Christ, which cleanseth from all sin, 1 John i. 7, is manifestly here intended, the Jews being, upon their repentance and conversion, to be admitted to all the privileges of the Christian covenant. חטאת and נדה are legal terms: the former denotes sin generally, or any transgression of the law which required atonement, and is sometimes put for the means of purification from it, Num. xix. 9, 17; the latter נדה is used for that uncleanness, or legal defilement, which secluded man from all intercourse with God and holy things. Now, whatever efficacy the blood of bulls and of goats, and the ashes of an heifer, sprinkled on the unclean had to purify from legal sin and defilement, the same is ascribed to the blood of Christ in the Christian dispensation, for purging the conscience of a sinner from the guilt of dead works, or moral pollution. Blayney.

Scaturiet, erumpet. Schult. Animadv. Phil. 549. “An allusion to the one great spring at Jerusalem, which served the uses of king and people. See Vit. on Isa. vii. 3.” Secker.

Both here and ch. xii. 10, only the house of David and the inhabitants of Jerusalem are named, and the latter are distinguished from Judah, ch. xii. 2, 5; and both from Judah, ch. xii. 7; and the mourning is confined to

For sin, and for defilement.

- 2 And it shall come to pass in that day,
 Saith Jehovah *God* of hosts,
That I will cut off the names of the idols out of the
 land;
 And they shall no more be remembered;
 And the prophets also,
 And the impure spirit,
 Will I cause to pass out of the land.

Jerusalem, ch. xii. 11. Can it therefore relate to a time yet future, when for so long no Jews had been inhabitants of Jerusalem? And if the descendants of those who were so be meant, where is the authority for such meaning? how shall they be known? and what so particular cause of mourning have they, above others, for what was done long ago? Secker.

We may suppose a future national mourning at Jerusalem; as general as the solemn rejoicings at the festivals appointed by the law, in the times of its former prosperity. See on ch. xii. 11.

— *defilement*.—Here is an allusion to the water of separation or of purification for sin, Num. xix. 9. Means of purification from moral pollution shall be afforded to the Jews by the terms of the Christian covenant.

2. — *idols*.—This prediction, that idols and false prophets should cease at the final restoration of the Jews, seems to have been uttered when idolatry, and groundless pretensions to the spirit of prophecy, were common among the Jews, and therefore before the Babylonish captivity.

It has been urged in proof that this prophecy was uttered before the Babylonish captivity, that idolatry and groundless pretensions to prophecy were common among the Jews at that time, which has not been the case since. But this argument proves nothing; for there is no assurance that a thing may not take place hereafter which does not exist at present. Admitting the Jews not to have been addicted to idolatry or false prophesying at any particular period, who can say that they will not fall into these transgressions at some future time? It is probable they will do so; for Ezekiel, confessedly prophesying of the latter times, when Israel and Judah, incorporated again into one nation, shall return into their own land, speaks to the same effect as Zechariah, ch. xxxvii. 23. But, besides supposing the Jews themselves to remain untainted with those corruptions, it surely will not be denied, that they do and may still prevail among other nations, who may be included in the term *אֶרֶץ*, taken in its most general sense, "the earth;" and so I conceive it should be; for we are taught to expect that the conversion of the Jews will be followed by a further reformation of the world, Rom. xi. 15; and that the time will come when "the kingdoms

3 And it shall come to pass, when any shall yet prophesy,
That his father and his mother shall say unto him,
Even those who begat him: Thou shalt not live,
Because thou hast spoken falsehood in the name of
Jehovah.

And his father, and his mother, who begat him shall
pierce him through when he prophesieth.

4 And it shall come to pass, in that day, *that* the prophets
shall be ashamed

Every one of his vision, when he prophesieth;
Neither shall they wear a * rough garment to deceive.

5 But *each* shall say, I *am* not a prophet:
I *am* a man that tilleth the ground:
For *another* man hath possessed me from my youth,

* Heb. garment of hair.

of this world shall become the kingdoms of our Lord and of his Christ;" Rev. xi. 15; and "the heart," the emblem of idolatry, and with him the false prophet, shall be cast into a lake of fire, &c. Rev. xix. 20. Blayney.

— *the prophets*.—The false prophets. "The prophets and the unclean spirit," perhaps a *Hendyadis* for those who prophesy by means of an impure spirit. See Acts xvi. 16. Rev. xvi. 13. And what is said in the next verse, "of any one that shall prophesy," must be understood of those that undertake to prophesy by means of an unclean spirit, or other false pretences." Blayney.

— *the impure spirit*.—Of divination by evoking the dead, or by any means which caused legal impurity.

3. — *yet prophesy*.—That is, falsely. So v. 4.

— *pierce him through*.—Fifteen MSS. read ודקרוהו.

4. — *of his vision*.—That is, of the extraordinary communication which he pretended to have received, when he uttered a prophesy which he knew to be false. Blayney.

— *when he prophesieth*.—One MS. reads בהורבאורו. And four MSS. read thus, 1 Sam. x. 13.

— *wear a rough garment*.—This seems to have been the practice of false prophets, in imitation of some eminent ones among the true. See 2 Kings. i. 1.

5. — *possessed me*.—חקני hath been the buyer of me. "Emit enim me herus jam inde ab adolescentia mea." Houb.

"Hath had the property of me." חקני is *Hiphil*, from whence comes בוקנה,

- 6 And *one* shall say unto him;
 What are these strokes within thine hands?
 And he shall say,
Those with which I have been stricken in the house of
my friends.
- 7 Awake, O sword, against my shepherd,

a possession. Disclaiming all pretensions to the character of a prophet, he shall profess himself to be no other than a plain labouring man, employed in husbandry business by those whose property he had been, *quasi adstrictus glebæ*, from his youth." Blayney.

6. — *strokes.*—Marks, or punctures, sometimes received in honour of idols.

"Those wounds." Two ancient usages are clearly alluded to here; the one, that of the idolatrous priests and prophets, who sought to engage the attention and favour of their deity, by cutting and slashing themselves, as the priests of Baal did, 1 Kings xviii. 28; the other that of those who cut themselves as a token of their grief and mourning for their deceased relations and friends, Jer. xvi. 6. It appears also, from Jer. xlviii. 37, that these cuttings were performed on the hands in particular. When, therefore, the man, now ashamed of his pretensions to prophesy, came to be challenged for those scars that were visible on his hands, he would deny them to have proceeded from any idolatrous cause, and would have them thought to be marks left by those wounds which he gave himself in the house of his relations and friends, in the paroxysms of his grief for the loss of them. הכירי is to be taken actively in *Hiphil*, and not passively in *Hophal*. Blayney.

— *of my friends.*—These are not idolatrous marks, but those of the master to whom I belong. See Bishop Lowth on Isa. xlv. 5. "מאורכי" always has an impure meaning, literal or metaphorical: and so must mean false gods, or their worshippers here." Secker.

— *within.*—"Vid. Prov. xxvi. 13. ubi בן idem sonat quod בורח, Prov. xxii. 13. Vid. et Nold. sign. 2, 3." Secker.

7. *Awake, O sword.*—A new section commences here, but not, I think, a new subject of prophecy. For as far as we can judge of a prophecy before its accomplishment, it appears to be a continuation of the same subject, which was entered upon at the beginning of ch. xii. namely the alarming invasion of Judah, and siege of Jerusalem, by a numerous body of heathen nations. This however was soon broken off, in order to relate the means by which God would compass the deliverance of his people, and the blessed consequences that would afterwards ensue. But now the prophet reverts back again to the time of the invasion, and proceeds to show some fatal circumstances that would attend it at the beginning; the first of which is

And against the man *who* is near unto me,
Saith Jehovah *God* of hosts.

[I will] smite the shepherd, and the sheep shall be scattered ;

specified in the remaining verses of this chapter ; by which we find that the war would at first prove extremely destructive to its prince and people, of whom two-thirds would be immediately cut off ; but the remaining third, after struggling through various difficulties, would at length become converts to the Christian faith, and be again taken into covenant with God. Blayney.

— *my shepherd*.—Ten MSS. and one ed. read עֵרֵי, agreeably to the versions and the masoretical punctuation. עֵרֵי may signify *my friend*, which sense better answers עֵרֵי, *socium proximum meum*, in the next hemistich. “עֵרֵי, or עֵרֵיר, is eleven times used with י or י suffixum in Lev., and no where else but here in O. T. nor is the root, I think, in Ch. or Syr. at all, or in any like meaning in Arab. nor any other word from it in Heb. but לעֵר, juxta. It is equivalent in Lev. to רֵע, neighbour : but hath no other noun joined with it, as here. It seems to mean a person standing on the same level in society. Grot. understands Judas Macc. Calvin, pastors in general. Secker.

— *the man who is near unto me*.—This passage has been usually understood to predict the sufferings and death of Christ. I have no conception that it has the most distant relation thereto. Yet some have gone so far as to find in the word עֵרֵיר a proof of the divinity of Christ's person, Cocceii. Lex. in voce עֵרֵיר. But all that can be made of עֵרֵיר is, that it may signify a *neighbour*, one that is *near*, or next to another, or that bears some kind of *correspondency* or resemblance to him, but exclusive of the idea of *parity*. נָבִיר is no doubt often used for a *man* simply, but its proper sense is, one superior to others, in strength, power, or authority. I conceive therefore עֵרֵיר נָבִיר might properly be rendered, “him that is next unto me in power and authority ;” which exactly corresponds with “my shepherd” in the parallel line ; one that rules his flock, or people, under me, or by virtue of my commission. See Calv. *in loc.* Blayney.

— *smite*.—Houbigant observes, that Arab. reads אֶךְ, *I will smite* ; which is agreeable to what follows, *And I will turn*, &c. and appears from the *exigentia loci* to be the true reading. See Matt. xxvi. 31. Mark xiv. 27, “MS. n. 1 bibliothecæ, S. Marci, Venetiis, et MS. n. 4, San-Germanensis, Parisiis, habent παραξω τον ποιμενα.” Kenn. Diss. Gen. Sec. 44. 6. ed. Ald. and MS. Pachom. read παραξον τον ποιμενα. “MS. Copt. potest esse percute vel percutite.” Mr. Woide.

The two letters מ and נ are so frequently found to be written by mistake for each other, that I could easily believe that אֶךְ may have been the

- And I will turn mine hand against the little ones.
 8 And it shall come to pass in all the land, saith Jehovah,
That two parts therein shall be cut off *and* shall die,
 And the third part shall be left therein.
 9 And I will bring the third part through the fire,

original reading of the Hebrew, instead of $\pi\tau$.—But a question of more consequence arises here, whether the words of the prophet in their original intention had any direct reference to the death of Chr̄tis. For my part I am persuaded they had not; nor do the words $\text{Ὅτι γεγραπται. or Γεγραπται γαρ,}$ with which the quotation is introduced by the evangelists, necessarily imply more, than that our Saviour forewarning his disciples “that all of them would be offended because of him, and would forsake him” that night, refers to this passage as to a proverbial saying (just as we might do, if we had met with one to our purpose in any profane author), laying it down as a matter of course, for *the followers to disperse when their leader was taken off*. It is, I trust, already apparent, that the other events spoken of in the context are not yet come to pass; and perhaps the passage in question might never have been considered differently from the rest, had not our Saviour thought fit to make use of it for the purpose of illustration.—As little reason is there to suppose that in the following sentence, “And I will turn,” &c., those are meant whom Christ calls his “little flock,” Luke xii. 32. Nothing else is surely intended than that not only the great ones, the shepherds and leaders, as before mentioned, but those that are usually held of less account, the common people, would come in for a share of the calamity. For it follows, that throughout all the land two thirds of the people would be cut off, and only one third survive after undergoing severe trials.—Blayney.

— *shall be scattered*.—Nineteen MSS. add the π at the end of the original word. Two read וְהִפְצִצָהּ . “ Διασκορπισθησων , MS. Copt. et Ald.” Mr. Woide. $\text{Διασκορπισθησονται}$, δ . MS. A.

This verse relates to the Messiah and his *little flock*, Luke xii. 32. The prophet goes back to this great subject of prophecy, after having told some events posterior to Christ's appearance, and then proceeds to other events subsequent to that grand epocha in the history of the Jews and of mankind; some near it, and some remote.

8. — *and shall die*.—“ $\text{Præponunt vau, \delta. Syr. Vulg. Præcedit vau.}$ ” Secker.

— *the third part*.—One reads וְהִשְׁלִיכָהּ . I incline to interpret this verse of the destruction brought on the Jews by Titus.

9. — *through the fire*.—The allusion here is to persons, who being in an house on fire, are dragged out through the flames, scorched and burned

And will refine them as silver is refined,
 And will try them as gold is tried.
 They shall call on my name, and I will answer them;
 And I will say, They *are* my people :
 And they shall say, Jehovah *is* my God.

CHAPTER XIV.

1 BEHOLD, the day of Jehovah * cometh,
 That thy spoil shall be divided within thee.

* Heb. cometh to Jehovah.

by the way, and perhaps with the loss of all their effects. See *δια πυρός*, 1 Cor. iii. 15. Jude 23. Blayney.

— *as gold is tried*.—Ut fulvum spectatur in ignibus aurum. Ov.

— *call on my name*.—As disciples of the Messiah.

— *And I will say*.—6. Ar. Syr. read יאמרני. Observe that ו precedes.

This verse may be understood of those Jewish Christians who survived the calamities which their country suffered from the Romans.

CHAP. XIV. 1. — *the day of Jehovah*.—"Behold a day cometh by the appointment of Jehovah." So I think ליום must be rendered according to the use of the preposition ל, see Jer. iv. 12. For whatever may be said of ל as the sign of the genitive case, I question whether it can be so admitted, unless in immediate apposition to the constructing noun. Nor is *the day of the Lord* ever so expressed, but always יום יימה.

This chapter goes on to foretel a siege, in which Jerusalem will be taken and sacked, and half of its inhabitants carried into captivity, whilst the rest will be enabled to stand their ground. In this critical situation they will be relieved by the arm of divine power, exerting itself wonderfully in their behalf, and attended with the most beneficial consequences; such as living waters going forth out of Jerusalem; the name and majesty of the true God acknowledged through the whole earth; and the entire re-establishment of Jerusalem in security. In the mean time the hostile invaders, debilitated by sickness, thrown into confusion, and falling foul upon each other, will yield themselves and their wealth an easy conquest to the assailing Jews. After this a conformity in religious worship will be

- 2 For I will gather all the nations
 Against Jerusalem to war :
 And the city shall be taken, and the houses plundered,
 And the women defiled.
 And † half of the city shall go into captivity ;
 And the ‡ residue of the people shall not be cut off from
 the city.

† Or, a portion.

‡ Or, a residue.

required of all the nations under a severe penalty; and all things in Judah and Jerusalem, from the least to the greatest, shall thenceforward be accounted holy. Such are the great outlines of this extraordinary prophecy; to fill up which with any tolerable certainty, it will be necessary perhaps to wait the times of its accomplishment. Blayney.

2. — *all the nations.*—Many nations served under the Romans.

— *defiled.*—So Lam. v. 11.

— *half.*—That the Hebrew word may be rendered *a portion*, see Judges ix. 43. Dan. xi. 4. Here the city is spoken of; but ch. xiii. 8 refers to the whole land.

— *the residue.*—The Romans spared the young and useful part of the Jews. Jos. B. J. VI. ix. 2. However these were either condemned to the mines in Egypt, or exposed to the sword and to the wild beasts in the provincial theatres, or sold for slaves, ib. It must be observed that the forty thousand, who were permitted to go where they pleased, were Idumeans. B. J. VI. viii. 2.

— *shall not be cut off from the city.*—"Si illi, qui post urbem expugnatam superstites erunt, non debentur ex urbe, ergo ipsa urbs non debetur.—Ergo hæc relinquenda sunt ad tempora reditus Judæorum."—Houbigant. Judæi hæc sub Gog dicunt esse complenda. Hieron.

If the reader should think that these words cannot be interpreted of excision *before the destruction of the city by the Romans*, we may suppose that the unconverted Jews will rebuild Jerusalem; that this city will be taken, ch. xiv. 1, 2; that the Jews will be converted by a glorious appearance of their Messiah, and will express great humiliation at the conduct of their ancestors towards him, ch. xii. 10—14; that Jehovah will then interpose in their behalf, ch. xii. 2—9; that at this period the Jews will be pure from moral pollution, and will abhor the idolatry and false prophesying which were so prevalent when this prediction was uttered, ch. xiii. 1—6; that ch. xiii. 7—9 refer to Christ, to the destruction by the Romans, and to the partial conversion of the Jews, and serve as an introduction to another calamity, ch. xiv. 3, 4, 5; and that the glories of

- 3 And Jehovah shall go forth, and shall fight against those nations,
As when he fighteth in the day of battle.
- 4 And his feet shall stand in that day
Upon the mount of Olives,
Which is before Jerusalem on the east.
And the mount of Olives shall be rent
From the § midst thereof, eastward and westward ;
So that there shall be a very great valley :
And half of the mountain shall remove northward, and
half thereof southward.
- 5 And ye shall flee *by* the valley of the mountains :
For the valley of the mountains shall reach unto Azal :

§ Heb. half.

the future Jerusalem, and God's vengeance on her enemies, are the subject of ch. xiv. 6—21.

From its being said, that "a residue shall not be cut off from the city," together with what follows, the course of proceeding it should seem will be this: upon the city being taken, the most warlike part of the inhabitants will retire in a body to some strong post near at hand, and stand upon their defence; till being encouraged by manifest tokens of God's declaring himself in their favour, and perhaps reinforced by their brethren of Judah at large, they shall sally forth, and with the divine assistance completely defeat their enemies and effect their own deliverance; so that it is said, "Jerusalem shall again sit in her own place at Jerusalem." Compare ch. xii. 5—7. Blayney.

3. —*those nations*.—If, as I am disposed to think, the Romans are meant in the foregoing verse, we may here understand the descendants of the many people who warred under the Roman standard, and who will be confederates with Gog and Magog, or with the Turks who were originally Scythians. See Boch. Geogr. L. III. c. xii. xiii. I consider this prophecy as coinciding with Ezek. xxxviii. xxxix. See also Rev. xx. 8, 9.

—*in the day of battle*.—"על ימא דסוף", at the Red Sea. Chald. Videtur latere nomen aliquod proprium." Seeker.

5. —*ye shall flee*.—Even you who are to be preserved shall be struck with terror at this event; much more the enemies of God.

—*of the mountains*.—Read הרים with ó. MS. A. Syr. Chald. and one MS. The *mem* final has probably been omitted by the abbreviated way of writing, הרי.

—*Azal*.—Probably a place so called because it was near Jerusalem.

Ye shall even flee, as ye fled before the earthquake
 In the days of Uzziah king of Judah.
 And Jehovah my God shall come,
 And all his saints with him.

— *earthquake*.—See Amos i. 1.

— *And all*.—So the versions and Chald. many MSS. and one ed.

“And the valley of the mountains shall be choked up:

(For the valley of the mountains will reach near)

And it shall be choked up, as it was choked up by the earthquake

In the days of Uzziah King of Judah.”

6. Chald. and Arab. by a different punctuation, make סור the preter in *Niphal* of the verb סר, *καὶ φραχθήσεται*, *et obthurabitur*, instead of deriving it from סר, so as to signify *et fugietis*. A sufficient proof, at least, among others, that the vowel points were not in use when those versions were made, or, at least, were not the same as those affixed by the Masoretes. If, in order to determine which of the two interpretations is best, we consider the context, and the history of the earthquake referred to, as well as the age of the interpreters, all will concur in deciding in favour of the former. Scripture is altogether silent in respect to the earthquake in the days of Uzziah, except that it is just mentioned as an era, or date, Amos i. 1. But Josephus describes it as having taken place at the time when Uzziah invaded the priestly office, and was smitten with leprosy, and adds, “Before the city, at a place called the Cleft, one half of the mountain, on the western side, was broken off, and having rolled four furlongs towards the eastern mountain stopped, so that the roads were choked up, and the king’s gardens.” What then can be more apposite than to render, “And the valley of the mountains shall be choked up, as it was choked up by the earthquake in the days of Uzziah?” The valley of the mountains was probably that valley which lay between the hills on which Jerusalem was built, one of which was to the south, the other to the north; of course the valley extended itself east and west; and the eastern entrance of it, being opposite to the Mount of Olives, would be filled up by the loose earth and rubbish rolling and tumbling into it, as the mountain parted to the north and south, not far from it. And this seems to be expressed by the words כי יגיע גיא הרים אל אצל, which seem to come in by way of parenthesis. For אצל is not a proper name, as it has generally been taken to be, but a preposition or adverb, signifying *hard by*, *near at hand*, and is considered by the Vulg. as used for a noun, governed by אל, and translated, *usque ad proximum*. There is no doubt but we should read גיא הרים (not הרים) in the first instance as well as the second. Blayney.

— *his saints*.—So Syr. Ar. Chald.

- 6 And it shall come to pass, in that day,
That there shall not be a || bright light and darkness;
 7 But there shall be one day :
This is known unto Jehovah :
There shall not be day, and there shall not be night :
But it shall come to pass that at even-tide there shall be
light.
 8 And it shall come to pass, in that day,

|| Heb. a light of clearnesses.

“The God of all holy ones with thee.” This is a literal translation of the Hebrew text, as it stands at present, and affords a sense beyond exception or improvement. The same Jehovah, of whom it is said, *v. 3*, that he would go forth and fight against the unsanctified nations; he, as the God, the patron, and protector of all holy ones, all true believers, it is here said, will march *with thee*, O Jerusalem, as thine ally and auxiliary. So the preposition, *עִם*, properly imports. The address is here to Jerusalem in the second person, as it evidently is also, *v. 1*. Blayney.

— *with him.*—So the versions and Chald. and many MSS.

6. — *a bright light.*—See קֶרַר, Job xxxi. 26. *Lux claritatum, gloriarium.*

— *and darkness.*—Read with Keri, very many MSS. and nine ed. קֶפֶאן, from קָפָא, *coagulare, condensare*; whence, says Cappellus, the substantive signifies *densa caligo, atra nox*.

“There shall not be light, but cold and a thick fog.” All the ancient versions appear uniformly to have read קֶפֶאן וקֶרַר. Nothing is more common than to find *darkness* introduced among the adjuncts of God’s coming to execute judgment or wrath. See Ps. xviii. 11. Isa. xiii. 10. Joel ii. 31. iii. 15. Amos. viii. 9. Matt. xxiv. 29, and many other places. But particularly it is said, Ezek. xxxii. 7, “I will cover the sun with a cloud,” which exactly answers to קֶפֶאן, “a thick fog,” necessarily occasioning both cold and darkness by intercepting the genial warmth and light of the sun’s rays. Blayney.

7. — *one day.*—That is, for one whole day, from morning until evening, the sun shall be darkened, and the moon and stars shall not give their light, therefore it will, with respect to light, be “neither day nor night;” but, it is added, “at eventide there shall be light,” the thick fog, קֶפֶאן, being then withdrawn. Blayney.

— *This is known.*—When this glorious period shall arrive, is known to God only. See Rev. xxi. 23. xxii. 5.

*That living waters shall go out from Jerusalem ;
Half of them toward the * eastern sea,
And half of them toward the † western sea :
In summer and in winter shall it be.*

- 9 *And Jehovah shall be ‡ King over all the earth :
In that day there shall be one Jehovah, and his name one.*
- 10 *And he shall encompass the whole land as a plain,
From Geba to Rimmon south of Jerusalem :
And she shall be exalted, and shall be inhabited in her
place,*

* Heb. former.

† Heb. hinder.

‡ Heb. for King.

8. — *living waters.*—That is, running waters. The passage refers to the wide effusion of divine knowledge from Jerusalem when restored.

By living waters, there is good reason to believe, are meant the gifts and graces of the gospel dispensation. See Isa. xii. 3. xlv. 3. lv. 1. Jer. ii. 13. Ezek. xlvii. 1, and Joel iii. 18. John iv. 10. and vii. 38, 39. That these benefits will be diffused more extensively by the restoration of the Jews is not obscurely intimated, Rom. xi. 15. Blayney.

— *eastern—western sea.*—See the note on Joel ii. 20.

It is probable, that the eastern quarter of the heavens may have been called *דקדומי*, because the sun visits it first every day ; if so, the western should be denominated *דאחרון*, for a contrary reason. Blayney.

— *In summer.*—In those countries most springs failed during that season.

9. — *one Jehovah.*—"Jehovah shall be one, and his name one." He shall be one and the same God alike to all the earth, and not confined, as heretofore, to one people. Compare Rom. iii. 29, 30. x. 12, and Eph. iv. 5, 6. By the name of Jehovah I conceive to be meant, the profession of his true religion, which, it is here foretold, should compass or pervade the whole earth, as it had done the country of Judea, included within the plain extending from Geba north to Rimmon south of Jerusalem. Blayney.

10. *And he shall encompass.*—I suppose the true reading to be *ויסב*, or *ויסב*. V. and Syr. have the conjunction *and*. Jehovah shall encompass the whole land for the purpose of protection, as a plain is encompassed by mountains.

— *Geba.*—In Benjamin, north of Jerusalem, Josh. xxi. 17.

— *Rimmon.*—In Judah, to the south of Jerusalem, Josh. xv. 32.

— *shall be exalted.*—One MS. reads *רומה*. See on Amos ii. 7.

"And she shall be raised up." That is, Jerusalem, which is here as

From the gate of Benjamin to the place of the former gate,

And unto the corner-gate;

And from the tower of Hananeel unto the king's § wine-presses :

11 And men shall dwell therein, and there shall be no more || curse ;

And Jerusalem shall be inhabited in security.

12 And this shall be the calamity

With which Jehovah will smite all the * people

Who warred against Jerusalem.

Their flesh shall consume away while they stand on their feet;

And their eyes shall consume away in their sockets ;

And their tongue shall consume away in their mouths.

§ Heb. vats,

|| Or, utter destruction.

* Heb. peoples.

elsewhere represented as a female figure, raised from the ground and sitting tranquil on her ancient seat. See ch. xii. 6. Blayney.

— *the gate of Benjamin*.—That this gate was probably to the north of Jerusalem. See Jer. xxxvii. 12, 13.

— *the former gate*.—Supposed to be that called the old gate, Neh. iii. 6. xii. 39 ; placed by Lightfoot towards the southwest, V. ii. p. 28.

— *And unto*.—Five MSS. read וְעַד. So V. Syr.

— *the corner-gate*.—See 2 Kings xiv. 13. 2 Chron. xxv. 23. Jer. xxxi. 38.

— *tower of Hananeel*.—Placed by Cocceius eastward ; who observes that the tower and the corner-gate seem mentioned as the two extremities of the city. Syr. Vulg. read רִמְמוֹנִי.

— *winepresses*.—Near the king's garden, southward. Cocceius.

“The king's vats.” What the king's vats were, or where they were to be found, we have not, as far as I know, any scriptural information. But, from a passage in Josephus (Bell. Jud. L. v. c. 4. ed. Haverc.), I am led to think, they were what are there called, σπηλαια βασιλικά, certain caves or hollows, to which from a resemblance in figure the name of *vats* or *wine-tubs* was given, with the addition of βασιλικά, “the king's,” because of their size, being too vast for common use. Blayney.

12. — *shall consume away*.—The versions and Chald. read in the future פָּא. A description of famine or of consumption. Mr. Lowth.

- 13 And it shall come to pass, in that day,
That there shall be a great † tumult among them from
 Jehovah;
 And they shall lay hold every one on the hand of his
 neighbour,
 But his hand shall rise up against the hand of his neigh-
 bour.
- 14 - And Judah also shall fight in Jerusalem:
 And the wealth of all the nations round about shall be
 gathered together,
 Gold, and silver, and apparel, in great abundance.
- 15 And in like manner shall be the calamity
 Of the horse, of the mule, of the camel, and of the ass,
 And of ‡ every beast which shall be
 In those camps; *even* according to this calamity.
- 16 And it shall come to pass *that* every one who is left
 among all the nations,
 Which came against Jerusalem,
 Shall go up from year to year
 To worship the King Jehovah *God* of hosts,

† Or, destruction.

‡ Heb. all the cattle.

13. — *they shall lay hold.*—That is, they shall seek help from one another, but instead of helping, they shall turn their arms against one another. See Judg. vii. 22. 1 Sam. xiv. 20. 2 Chron. xx. 23. Blayney.

— *his hand shall rise up.*—Intestine divisions and hostilities, where friendship was expected, shall be added to the foregoing divine judgments.

14. — *in Jerusalem.*—So 6.

15. — *beast which shall be.*—Fourteen MSS. read רחיה “But יחיה is also regular, being in agreement with each of the masculine nouns, החמור, החמל, החפר, החסם. *Convenit verbum cum digniore.*” Blayney.

— *this calamity.*—“As this plague.” It is very evident that this verse should regularly have followed immediately after v. 12. But it is very much in the style of this writer to digress, and after a while to return to his subject, as if nothing had intervened. The two preceding verses, 13, and 14, would properly connect with v. 7, and should have come in there, but that the prophet seemed in haste to tell of the blessings in store for his country. Blayney.

And to keep the feast of tabernacles.

- 17 And it shall come to pass *that* whoever will not go up,
Of the families of the earth, unto Jerusalem,
To worship the King Jehovah *God* of hosts,
Upon them shall be no rain.
- 18 But if the family of Egypt

16. — *feast of tabernacles.*—Shall abide for some days in Jerusalem, to behold the day of God's glory. The prophet speaks according to Jewish ideas, here and v. 20, 21. "A feast of joy, at the end of the year after harvest, to commemorate their former unsettled state. How this may suit the Christian times, and especially the latter times. see Michaelis." Secker.

"Non quidem Levitice, sed in spiritu et veritate, perinde ac festum Paschatos et Pentecostes, 1 Cor. v. 7, 8:—sub exitum anni gratiæ, seu finem mundi—uberrimam tunc habituri messem donorum gratiæ et Spiritus Sancti," Michaelis, Bib. Halæ. 1720.

Whether what is said in this verse is to be understood in any degree of literal acception, or whether Jewish usages and expressions are here accommodated only to the purpose of indicating that the heathen nations would be expected to conform to the established worship of the true church of God, which should exist in those latter days, is a matter which it will be safer to leave to future discovery, than to take upon us peremptorily and prematurely to decide upon at present. The feast of tabernacles, it may be observed, was designed both for a joyful and thankful commemoration of past mercies, and also for the acknowledgment of God's sovereignty in the disposal of future good among his creatures. Of course, the whole race of human beings are interested in the observance of it. Blayney.

17. — *Of the families of the earth.*—There is a restriction, v. 16. to such nations as warred against Jerusalem. But if, according to the opinion of many learned commentators, by going up to Jerusalem to worship, and to keep the feast of tabernacles, be only meant a conformity to the established worship of the one true God, or, which is the same thing, to the Christian religion, there can be no objection to understanding a strict universality of the nations. For it is repeatedly foretold, that a time would come when all the ends of the world shall remember and return unto the Lord, and all the families of the nations shall worship before him. Ps. xxii. 27. Compare Ps. lxxii. 11. lxxxvi. 9. Rev. xi. 15. Blayney.

— *rain.*—Spiritual. Vitr. on Isa. xlv. 3. where see. Secker.

18. — *Egypt.*—Where, by the situation of the country, there is no rain.

- Go not up, and come not ;
 Upon them shall be the calamity
 With which Jehovah shall smite the nations
 Who go not up
 To keep the feast of tabernacles.
- 19 This shall be the punishment of Egypt ;
 And the punishment of all the nations
 Who go not up
 To keep the feast of tabernacles.
- 20 In that day shall there be
 On the bells of the horses, HOLINESS TO JEHOVAH.
 And it shall come to pass *that* the pots in the House of
 Jehovah
Shall be as the bowls before the altar.

"Ægyptus sine nube ferax,"

Claud.

"Terra suis contenta bonis, non indigā mercis,
 Aut Jovis."

Luc.

Vid. et Plin. l. v. c. ix.

Mr. Greaves, in his MS. works, p. 444, speaking of the rains of Alexandria says ; media præcipue hyeme, contra receptam opinionem, et crebras et violentas esse sensi. Ward. Gresham Coll. p. 141. Whilst I was at Arsinoe, it hailed and rained almost all one morning, and rained very hard the night following ; which is not looked on as an advantage, and often doth harm, and, as they told me, causes a scarcity, the Nile being sufficient to water the country. Pocock's Obs. on Egypt, p. 59. [Ου γαρ δη υεται τα ανω της Αιγυπτου το παραπαν. Herod. l. iii. c. 10. Rari sunt imbres. Col. de re rust. l. ii. c. 12. Chandler against Morgan : p. 374.] See also Arnold. Wisd. xvi. 16. But also Ps. cv. 32. Yet again, Deut. xi. 10, 11. 'Υστε γαρ ειθα μη εφεκασε ποτε. Dion. Cass. l. li. p. 455, speaking of Egypt. Εν Αιγυπτω και Βαβυλωνι και Βακτροις, όπου μη υεται η χωρα η σπανιως, αι δροσοι το ολον εκτρεφουσι. Theophrast. Hist. Plant. 6. Granger says, in lower Egypt it rains much and often, in middle seldom, in upper not at all. See 2. 375. At Payta in Peru it rains not for many years. Anson's Voyage. [Book II. c. vi. p. 189. 4to.] Secker.

— Upon them shall be.—Four MSS. and 6. Syr. omit the second *shall*.

— the calamity.—Famine ; which would be the consequence, if the rains did not fall in Ethiopia so as to cause an overflowing of the Nile.

20. On the bells.—God's name shall be honoured in every circumstance.

21 And it shall come to pass that every pot, in Jerusalem
and in Judah,
Shall be § holy to Jehovah God of hosts:
And all who sacrifice shall come,
And shall take of them, and prepare food therein:
And *there* shall be no more a trafficker
In the House of Jehovah *God of hosts*, in that day.

§ Heb. holiness.

"War horses not being wanted, their ornaments shall be converted to sacred uses. *Vitr. in Isa. lx. 21.*" Secker.

The horses and bells I understand here to be such as the Jews would take from their vanquished enemies, who are characterized as "riding upon horses," ch. x. 5. xii. 4. These they would consecrate to God as trophies of victory and peace obtained through his assistance and favour. Blayney.

— *the pots.*—The meanest utensil in the House of God, see Neh. x. 39, shall be as the vessels of silver and gold used in solemn sacrifice.

21. *And it shall come to pass.*—The utensils of the Jews shall be treated as holy, and the worshippers shall use them reverently. (The idea of preparing food in them is taken from the custom of feasting after a sacrifice.) And no trafficker, see Ezek. xvii. 4, shall pollute the House of God, as was the custom when the Messiah cleansed the temple. "Every thing shall be equally holy, and therefore the ceremonial law abolished. Michaelis. There shall be no tradesman to sell vessels; the liberality of all nations shall make them so plentiful. Grot." Secker.

THE BOOK
OF
MALACHI.

CHAPTER I.

- 1 THE Prophecy of the word of Jehovah to Israel, by
* Malachi.
- 2 I have loved you, saith Jehovah,
But ye have said, Wherein hast thou loved us?
Was not Esau Jacob's brother, saith Jehovah?
Yet I loved Jacob,
- 3 And Esau I hated;
And have made his mountains a desolation,

* Heb. by the hand of.

CHAP. I. 1. — *by Malachi*.—He lived after Zechariah, because in his time the temple was built, ch. iii. 10. It is probable that he was contemporary with Nehemiah. Comp. ch. ii. 11. Neh. xiii. 23—27. ch. iii. 8. Neh. xiii. 10. We may also conclude, from ch. iv. 4, 5, 6, that he was the last of the Hebrew prophets till John the Baptist appeared. Usher places him before Christ, 416; and Blair, 436.

In v. 2—5, the prophet shows how much Jacob and the Israelites were favoured by Jehovah beyond Esau and the Edomites.

2. — *Jacob*.—In giving him great external privileges.

3. — *Esau I hated*.—I showed him less love, Gen. xxix. 30, 31. I comparatively hated him, by giving him an inferior lot. And now I have not only laid waste the dwelling-place of the Edomites, by the incursions of their enemies; but v. 4, they shall remain the perpetual monument of my vengeance.

And his inheritance *to be* for the serpents of the desert.

- 4 Although Edom say, We are impoverished,
But we will † build again the waste places;
Thus saith Jehovah *God* of hosts,
They shall build, but I will throw down,
And *men* ‡ shall call them, The border of wickedness,
And, The people against whom Jehovah hath indignation
for ever.

- 5 And your eyes shall see *it*; and ye shall say,
Jehovah is magnified beyond the border of Israel.
6 A son honoureth a father, and a servant his master.
If then I *be* a father, where *is* mine honour?
And if I *be* a master, where *is* my fear?
Saith Jehovah *God* of hosts unto you,
O priests, that despise my name.
But ye say, Wherein have we despised thy name?
7 Ye bring polluted food to mine altar.

† Heb. return and build.

‡ Or, they shall be called.

— *serpents*.—Serpentes feminæ. From the Hebrew שָׂרָפִים, or the Arab. سُرُف, *to double, to fold*.

4. — *throw down*.—By Judas Maccabeus, 1 Macc. v. 65; and by John Hyrcanus, Jos. Ant. XIII. ix. 1.

5. — *your eyes*.—The eyes of the Jews in succeeding ages.

— *beyond the border*.—Εμεγαλυνθη ὑπερανω, ὁ. He sheweth his great power in other countries besides Israel.

6. — *honoureth a father*.—Syr. Ar. read אביו, *his father*, ὁ. MS. Pachom. render καὶ δούλος τοῦ Κυρίου αὐτοῦ φοβηθήσεται; and οὐ φοβηθήσεται is found in ed. Ald., as if the clause were to be read interrogatively, and לא יירא had stood in the text. The reading of the Pachomian MS. occurs in Chald. and is confirmed by the context:

“ A son honoureth a father,
And a servant feareth his master.
If then, &c.
And if, &c.”

From this v. to ch. ii. 9, the prophet reproves the priests and the people for sacrificing the refuse of beasts; and denounces punishment against the priests for not teaching the people their duty in this respect.

- Yet ye say, Wherein have we polluted thee?
 In that ye say, The table of Jehovah, it *is* despicable.
- 8 Now if ye bring the blind § for sacrifice, *is it* not evil?
 And if ye bring the lame and the sick, *is it* not evil?
 Present it, I pray you, unto thy Governor; will he be
 pleased with thee,
 Or will he || favourably accept thee?
 Saith Jehovah *God* of hosts.
- 9 And now, I pray you, entreat the face of Jehovah that he
 would be gracious unto us.
 From your hand hath this been;
 Shall I favourably accept any of you?
 Would Jehovah *God* of hosts say.
- 10 Surely the doors shall be closed against you:
 Neither shall ye kindle the fire of mine altar in vain.
 I have no pleasure in you,
 Saith Jehovah *God* of hosts;
 Neither will I accept an * offering at your hand.

§ Or, to sacrifice it.

|| Heb. accept thy face.

* Heb. an offering of flour.

7. — *The table.*—The altar, Ezek. xli. 22. xliv. 15, 16. They said in effect that the altar of Jehovah was vile and contemptible, by offering on it torn, blind, lame, and sick victims.

8. *Now if.*—Two MSS. read כִּי, to which וְכִי is equivalent. Comp. Isa. xxxvi. 19. 2 Kings xviii. 34.

“Mactant lectas de more bidentes.” Virg.

See Lev. xxii. 20.

— *unto thy governor.*—Gifts of this nature were customarily made in the east: and are to this day. Harmer, ii. 25.

9. — *Shall I.*—*ô.* Ar. Syr. read וְהִיאָאָה; and the present reading is on a rasure in two MSS.

— *Would—say.*—See Judges viii. 8.

10. *Surely.*—*ô.* and one MS. read כִּי for כִּי; which Houbigant approves of.

— *shall be closed.*—*ô.* and Houbigant read יִסָּר. One MS. reads יִסָּר, claudet quis, i. e. claudentur.

— *in vain.*—To no purpose as to propitiating me. See חִנָּם, Prov. i. 17.

- 11 For, from the rising of the sun even unto the going down thereof,
 My name *shall be* great among the nations;
 And in every place *shall* incense *be* brought unto my name,
 And a pure offering:
 For great *shall* my name *be* among the nations,
 Saith Jehovah God of hosts.
- 12 But ye profane it, in that ye say,
 The table of Jehovah, it is polluted:
 And what is offered thereon *even* its food, is despicable:
- 13 Ye say also, Behold, *it is* of weariness:
 And ye snuff at it:
 Saith Jehovah God of hosts.
 And ye have brought *that which was* torn, and the lame,
 and the sick:
 And ye have also brought an offering of flour:

11. — *incense*. Seven MSS. read מוקטֹר, *suffumigatum*. We have here a prophecy of the conversion of the Gentiles; and as usual, under Jewish images, Zech. xiv. 16.

12. — *polluted*.—Ye treat it as if it were impure, and unworthy of the choicest offerings.

— *what is offered thereon*.—Called יִב, *proventus*, because the priest had a portion of it. We may render this verse:

“And as to what is offered thereon, its food is despicable.”

13. — *ye snuff at it*.—See Haggai i. 2. Ye say, Attendance on the altar, and partaking of its sacrifices, are a burdensome task: and ye turn from them with disgust. Two MSS. read אָרִי; and Jarchi says (see Cappellus), that this is one of the eleven places which the scribes have corrected. According to this various lection we must render, “And ye snuff at me.” The ו and ם are often confounded. Great beauty would be restored to Ps. xcv. if, at v. 7, we read בָּקִרִי for בָּקִיר; and suppose that God speaks from these words, “To day if ye shall hear my voice.”

— *torn*.—By wild beasts. What had been violently taken by them as their prey, and rescued from them, or left by them.

— *And ye have also brought*.—The rendering in δ. MS. Pachom. is προσεφερετε αυτα ες θυσιας, which leads us to read מִזְבֵּחַ מִזְבֵּחַ, “Ye have even brought it for a sacrifice.”

- Shall I accept it from your hand,
 Saith Jehovah *God* of hosts ?
- 14 But cursed *be* the deceiver, who hath a male in his flock,
 And voweth and sacrificeth unto Jehovah that which is
 marred.
- For I am a great King,
 Saith Jehovah *God* of hosts :
 And my name *shall be* † had in reverence among the
 nations.

CHAPTER II.

- 1 AND now to you is this commandment, O ye priests.
- 2 If ye will not hearken,
 If ye will not lay *it* to heart,
 To give glory unto my name,
 Saith Jehovah *God* of hosts ;
 I will send a curse upon you,
 And I will curse your blessing :
 And moreover I have cursed it *already*.
 Because ye lay *it* not to heart.
- 3 Behold, I *will* take away from you the shoulder,

† Or, dreadful, or, fearful.

14. — *a male*.—See Lev. xxii. 19.

— *unto Jehovah*.—Chald. many MSS. and six ed. read לאדני ליהוה for לאדני.

— *God of hosts*.—V. 6. Ar. Syr. and three MSS. supply אלוהי.

CHAP. II. 2. — *your blessing*.—Read ברכתכם with 6. Ar. Chald. one MS. and Doctor Durell. The *vau* is omitted in eighteen MSS., which brings us nearer to the true reading. By *blessing* is meant the portion of the priests, which a dearth would lessen. See ch. iii. 10, 11. The word is sometimes used for a *present*. See Joel ii. 14.

— *I have cursed it*.—By sending you unfruitful seasons.

3. — *take away—the shoulder*.—Houbigant reads גרע with 6. Ar.

- And I will scatter dung in your faces,
Even the dung of your solemn sacrifices.
 And *one* * shall carry you to *the same place* therewith.
- 4 And ye shall know that I have sent unto you
 This commandment,
 That my covenant may remain with Levi;
 Saith Jehovah *God* of hosts.
- 5 My covenant was with him, *even* that of life and peace;
 And I gave them unto him, *for* the fear wherewith he
 feared me,
 And was dismayed before my face.
- 6 The law of truth was in his mouth,
 And unrighteousness was not found in his lips:
 In peace and uprightness he walked with me,
 And he turned away many from iniquity.
- 7 For the lips of the priest should † keep knowledge,
 And *men* should seek the law from his mouth:
 For he *is* the messenger of Jehovah *God* of hosts.
- 8 But Ye have departed out of the way;

* Or, And ye shall be carried.

† Or, retain.

The shoulder, שֵׁכֶם, which is also the reading of *ó*. Ar. Houbigant, was the part which belonged to the priest. See Lev. vii. 32. Deut. xviii. 3. "Perhaps the true reading is, שֵׁכֶם, will cut off." Secker.

— *dung*.—The maw was also the priest's. See Deut. xviii. 3. But such priests deserved only the dung which it contained.

— *solemn sacrifices*.—Or victims. See the Hebrew word, Ex. xxiii. 18. Ps. cxviii. 27.

— *And one shall carry*.—Or, as *ó*. And I will carry: et auferens ero. Ye shall be destroyed, and cast on a dunghill.

4. — *my covenant may remain*.—That you may reform, and not be cast of.

5. — *gave them*.—Life and peace. One MS. reads שֵׁכֶם, and this, or שֵׁכֶם, with the ך paragogic, which might easily pass into the *Mem* final, is the reading of V. *ó*. Ar. Chald.

"And I gave him reverence that he might fear me;
 And he was dismayed," &c.

7. — *should keep*.—Preserve, store up, so as to distribute it.

Ye have caused many to stumble at the law;
 Ye have made † void the covenant with Levi;
 Saith Jehovah God of hosts.

- 9 Therefore have I also made you
 Despicable and base before all the people;
 According as ye keep not my ways,
 But have respect to persons in the law.

- 10 Have we not all one Father?
 Hath not one God created us?
 Why do we deal unfaithfully, every man against his
 brother,

By breaking the covenant § made with our fathers?

- 11 Judah hath dealt unfaithfully.
 And abomination is committed in Israel and in Jerusalem:
 For Judah hath profaned the holiness of Jehovah which
 he loveth,
 And hath married the daughter of a strange god.

† Heb. corrupted.

§ Heb. of our fathers.

8. — *caused many to stumble*.—To sin by offering blemished sacrifices.

9. — *have respect to persons*.—Having one decision for the poor, and another for the rich. See Lev. xix. 15.

10. From this v. to v. 16. the prophet censures intermarriages of Israelites with women of another country, which Moses had forbidden, Deut. vii. 3; and also divorces, which seem to have been multiplied for the purpose of contracting these prohibited marriages.

— *deal unfaithfully*.—Act an unjust and inhuman part by putting away the daughter of a brother Jew.

— *breaking the covenant*.—See Deut. vii. 3. *לכל* signifies *to perforate*; and as one ancient way of cancelling bonds was by striking a nail through them, see Col. ii. 14, hence the word signifies *to make void*. See Tayl. Conc. in voc.

11. — *hath dealt unfaithfully*.—Heb. So Ephraim is used in the feminine, Hos. iv. 18, 19. v. 9. ix. 13.

— *which he loveth*.—Which Jehovah hath always loved, Or, rather, by a change of the points, which he [Jehovah] loveth, *אורב*.

— *the daughter of a strange god*.—That is, the worshipper of a different god from Jehovah. See Deut. xxxii. 19.

- 12 Jehovah will cut off the man that doeth this,
Him that || teacheth and him that answereth, from the
tents of Jacob:
And him that bringeth an * offering to Jehovah, God of
hosts.
- 13 And this also ye do:
Ye cover *with* tears the altar of Jehovah,
With weeping and *with* crying out.
Insomuch that he regardeth not an offering any more.
Nor receiveth *it with* good-will from your hand.
- 14 Yet ye say, Wherefore?

|| Or, wakeneth.

* Heb. an offering of flour.

12. — *the man.*—לאיש may be equivalent to אדם, or may be rendered *to the man*.

— *Him that teacheth.*—We have here a proverbial expression for *the whole family*, as עמך ועמך, 1 Kings xiv. 10, *vinctus et liber*; that is, *all*. Bahrdt. So Ezek. xxxv. 7.

“I will cut off him that passeth out and him that returneth:” that is, *all*. See also 2 Chron. xv. 5. Possibly ער, &c. may be a substantive signifying *the waker*; that is, *the speaker*, or *the caller*. To waken the ear, Isa. l. 4, is to pour instruction into it. Hence Vulg. may translate *magistrum et discipulum*, and the words may mean “the priest and the people.” That some of the priests married strange wives, see Neh. xiii. 23–30.

— *And him that bringeth.*—Notwithstanding his oblations. But Houbigant observes that Syr. and Chald. read כמנח: “So that there shall be none to bring near, &c.” This reading would oblige us to interpret ער in a sense applicable to the priest.

“Jehovah will cut off the man that doeth this,
Even him that teacheth,” &c.

13. — *also.*—ו. Ar. read שואר.

“And this *which* I hate ye do.”

This furnishes a very good sense.

— *Ye cover.*—Or, overwhelm. The infinitive is here used as in Latin. See Ezek. i. 14. Isa. xxi. 5. The passage refers to the tears and groans of wives, divorced by priests, or referring to them for decisions.

— *Nor receiveth it with good-will.*—See Chald. We may render, “Nor receiveth an acceptable sacrifice,” or, “what is acceptable.” Placabile quid. V. δακρον, δ. The natural cause of good-will. See Prov. x. 32.

- Because Jehovah was a witness
 Between thee † and the wife of thy youth,
 Against whom thou hast dealt unfaithfully:
 Yet she *was* thy companion, and thy ‡ covenanted wife.
- 15 And did not he make one flesh?
 And *is there not* one spirit thereto?
 And what doth he seek? A § godly seed.
 Therefore take heed to your spirit,
 And deal not thou unfaithfully to the wife of thy youth.
- 16 For I hate him that putteth away,
 Saith Jehovah [*Lord* of hosts] the God of Israel:

† Heb. and between.

‡ Heb. the wife of thy covenant.

§ Heb. a seed of God.

14. — *was a witness*.—He having been solemnly appealed to as a witness of the contract.

— *dealt unfaithfully*.—בגד is found in twelve MSS. and four ed.

15. *And did not*.—I much question whether sense can be made of the text, as it now stands. “And did he not make one?” Did not God make man and wife one flesh. Here the ellipses are harsh. “And hath he the residue of the spirit?” No, he hath its fulness; and can do what he pleaseth. “And wherefore one?” Wherefore did he make two one? “He sought a godly seed,” as opposed to a sensual one.

Or thus:

“And did not One make *us*?”

See v. 10.

“And hath he the residue of the spirit?”

And what doth the One *God* seek? An holy seed.”

See Thelyphthora, i. 136. ed. 2.

But I prefer transposing thus,

ולא אחד עשה שאר :

So one MS.

ורוח לו האחד :

ומזה מבקש ונר”

The allusion is to Gen. ii. 24. Man and wife are one flesh and one soul.

— *to your spirit*.—To your mind, or disposition.

— *deal not thou unfaithfully*.—V. 6. Houbigant, and ten or eleven MSS. read רבנו or רבנו.

16. — *I hate*.—Both שנא and שנו are participles.

— *Jehovah*.—After this word 6. MS. A. and Syr. read צבאות of hosts.

And him that covereth violence with his garment;
Saieth Jehovah *God* of hosts.

Therefore take heed unto your spirit, and deal thou not
unfaithfully.

- 17 Ye have wearied Jehovah by your words.
Yet ye say, Wherein have we wearied *him*?
In that ye say, Every one that doeth evil
Is || good in the eyes of Jehovah;
And in them he delighteth:
Or, Where *is* the God of judgment?

CHAPTER III.

1 BEHOLD I *will* send my Messenger,

|| Or, acceptable.

— *And him.*—As I do him that endeavoureth to conceal under his garment what he hath taken by violence: sub vestimento suo. See Syr. Chald. Nold. על. Sec. 30. But כסה is often construed with על before its transitive case. See on Hab. ii. 14. This led De Dieu to render thus,

“For violence covereth his garment:”

That is, overspreadeth or defileth it. Jude 23. Nocturnam maculat violentia vestem. His second marriage is an act of injustice and violence to his former wife.

6. Ar. Chald. read לברשן, *thy garment*: and 6. MS. Pachom. read לברשכך, *thy garment*.

17. From this v. to the end of ch. iii. 6, the prophet reproves the Jews for their immoralities: and reminds them of Him who was to erect a pure religion among them.

— *wearied him.*—One MS. reads דאנערך, and another at present. “Wearied thee.”

— *Or.*—Three MSS. omit וא; and 6. Ar. read ואיה, “And where,” &c.

CHAP. III. 1. — *my Messenger.*—John the Baptist.

— *prepare.*—Like pioneers on the march of an eastern monarch. See Bp. Lowth on Isa. xl. 2.

And he shall prepare the way before me :
 And the Lord whom ye seek
 Shall suddenly come to his temple,
 Even the Messenger of the covenant in whom ye de-
 light:

Behold he shall come, saith Jehovah *God* of hosts,

2 But who shall abide the day of his coming ?

And who shall stand when he appeareth ?

For he *is* like the fire of a refiner,

And like the soap of fullers.

— *the way*.—In N. T. Matt. xi. 10. Mark i. 2. Luke vii. 27. we read *την ὁδὸν σου*, as if the Hebrew had been *דרךך*.

— *before me*.—Before the Messiah who shall act in my name. In the three places of the gospels we find *ἐμπροσθεν σου*, לפניך. But in Luke these two words are wanting in the Cambridge MS.; and there is much better authority for omitting them, Mark i. 2.

I suspect that, in the gospels, *προσώπου σου*, and *ἐμπροσθεν σου*, are different renderings of the same Hebrew word. The Hebrew text furnishes a very good sense as it now stands; and probably the Greek text, which the evangelists copied, was corrupt, though in substance sufficiently faithful.

— *suddenly*.—After the messenger; or unawares, as Christ's first coming was, and second will be, *Πορ*. Seeker.

— *Even*.—All the old versions, *and*. But most of the Jews say it is the same person. May it not be understood of God acting by his angel, as Gen. xlviii. 15, 16? Where God which fed me—the Angel which redeemed me, are joined without *ו*. Seeker.

— *the Messenger of the covenant*.—He who shall establish a new covenant between me and mankind. "*The Messenger or Angel of the covenant* is a phrase no where else in scripture. It may mean the person by whose intervention a covenant is made, or by whom a covenant proposed by one party is sent to the other. Now the voice of the angel in whom God's name was, the Israelites were to obey, and to do all that God spoke, Exod. xxiii. 20—23; and this angel was with them before the covenant was made with them, Ex. xiv. 19; and the law was ordained by angels, Gal. iii. 19; so that this angel, of whom see the note on Isa. lxiii. 9, may be the angel of the covenant here,—God, and an, or the angel, are joined close together, Zec. xii. 8. Gen. xlviii. 16." Seeker.

2. — *who shall abide*.—He shall show that I delight in him that doeth good, and that I execute vengeance on the wicked, See ch. ii. 17.

- 3 And he shall sit *as* a refiner and purifier of silver;
 And he shall purify the sons of Levi,
 And shall * refine them as gold and as silver;
 And they † shall bring near unto Jehovah an offering in
 righteousness.
- 4 Then shall the offering of Judah and of Jerusalem be
 pleasing unto Jehovah,
 As *in* the days of old, and as *in* former years.
- 5 And I will draw near unto you to judgment;
 And I will be a swift witness
 Against sorcerers, and against adulterers, and against
 † false swearers;
 And against those who oppress the § hireling *in* his hire,
 and the widow and the fatherless;

* Or, cleanse.

† Heb. shall be unto Jehovah the bringers near of an offering of flour.

‡ Heb. those who swear to a falsehood. § Heb. the hire of the hireling.

3. — *he shall sit as a refiner.*—He shall be diligently employed in his office, in which he shall resemble a refiner.

ó. Ar. read, "And he shall sit a refiner and purifier as of silver and gold." And Syr. transposes the particle of similitude in the same manner; but omits *חורב*, and *gold*.

— *the sons of Levi.*—Those who shall minister in their stead under the new covenant.

5. — *sorcerers.*—Those who pretend to foretel future events by rites which the law forbad. Arab. *manifestavit, revelavit*.

— *false swearers.*—ó. Ar. add *בשמי*, *by my name*, with fifteen MSS. three ed. and Talm. Babyl.

— *who oppress.*—Houbigant reads with ó. Ar. *וַיִּחַשְׁפִּי*; and again *וַיִּחַשְׁפִּי אֶלְמִנָה*. But Bahrdt justly observes, that the Hebrews often prefix a verb to many nouns, which suits only one. See on Hos. ii. 18.

— *the hireling in his fire.*—*שכר שכיר*. Sic ó. V. Syr. Ch. Videtur tamen prius expungendum; nam de personis dicitur *שכר*, et speciatim de mercenario, Deut. xxiv. 14; de viduo et orphano, Jer. vii. 6; nusquam de rebus, nisi Job xl. 18, ubi videtur fluvio persona tribui. Addit Syr. peregrinum post *שכיר*. Inter *וַיִּחַשְׁפִּי* et *נָר* interponunt iudicium Ch. ó. quod exhibet Dent. xxvii. 19. quo videtur hic propheta respicere. Secker.

— and *the widow.*—Observe that three MSS. read *וַיִּחַשְׁפִּי אֶלְמִנָה*.

- And who turn aside the poor, and fear not me ;
 Saith Jehovah *God* of hosts.
- 6 For I *am* Jehovah [your God,] I change not :
 Therefore ye, the sons of Jacob, are not consumed.
- 7 From the days of your fathers ye have turned aside
 from my statutes, and have not kept them :
 Turn ye unto me, and I will turn unto you,
 Saith Jehovah *God* of hosts,
 But ye say, Wherein shall we turn ?
- 8 Shall a man rob God ?
 Yet ye rob me.
 But ye say, Wherein have we robbed thee?
 In || tithes and * offerings.
- 9 Ye are cursed with a curse :
 For ye have robbed me ; *even* this † whole nation.
- 10 Bring ye all the ‡ tithes
 Into the storehouse,
 And let there be food in mine house :
 And prove me now herewith,
 Saith Jehovah *God* of hosts ;
 If I will not open unto you

|| Heb. the tithe.

* Heb. the heave-offering.

† Heb. the nation, all of it,

‡ Heb. tithe.

— *And who turn aside.*—See Amos v. 12. Houbigant observes, that *ô*. Chald. supply *נשפט*, *the judgment* ; which is unnecessary. The Greek is rather an explanation of this and the foregoing line, than a verbal rendering.

6. — *Jehovah [your God.]*—*ô*. Ar. supply *אלהים*.

— *are not consumed.*—Because of my everlasting covenant with your fathers, ye are not totally consumed.

7. From this ver. to the end of v. 12, the people are reprehended for withholding the legal tithes and oblations ; are assured that they are under a curse for this breach of the law, and that an opposite conduct will derive on them a blessing.

From the days.—See *לֵב*, Nold. Zech. xiv. 10. Some render, “ In like manner as from,” &c.

8. — *tithes.*—See Neh. xiii. 10.

— *offerings.*—See Numb. xviii. 19.

10. — *food.*—For the priests. See *טֶרֶף*, Prov. xxx. 8. xxxi. 15.

- The windows of the heavens,
And pour out unto you a blessing, until *there be not room enough to receive it.*
- 11 And I will rebuke for you the devourer,
And he shall not destroy the fruit of your ground;
Neither shall your vine § cast its fruit in the field;
Saith Jehovah *God* of hosts.
- 12 And all the nations shall call you blessed:
For ye shall be || a pleasant land,
Saith Jehovah, *God* of hosts.
- 13 Your words have waxen bold against me,
Saith Jehovah [*God* of hosts.]
Yet ye say, What have we spoken against thee?
- 14 Ye have said, "*It is* * vain to serve Jehovah:
And what profit *is there* that we have kept his ordinance,
And that we have walked mournfully
Before Jehovah *God* of hosts?
- 15 And now we call the proud happy:
Yea, the workers of wickedness are set † up:
Yea, they have proved God, and have escaped."
- 16 Then they who feared Jehovah spake

§ Or, be barren.

|| Heb. a land of desire.

* Heb. vanity.

† Heb. built.

— *not room enough.*—*Immensæ ruperunt horrea messes.* Virg.

11. — *the devourer.*—The locust, caterpillar, cankerworm, &c.

13. From this verse to the end of ch. iv. v. 3, the prophet expostulates with the wicked for their hard speeches, and declares that God will make a fearful distinction between them and the righteous.

— *God of hosts.*—צבאות is supplied by Chald. and Ḳ. Pachom.

14. — *walked mournfully.*—With prayer and fasting, in sackcloth and ashes.

15. — *the proud.*—Those who behave themselves arrogantly against God.

— *are set up.*—Are raised to prosperity, as buildings are to their height.

These who spake thus seem to have expected an exact distribution of temporal rewards and punishments to good and bad men.

Every one to his neighbour.

And Jehovah † gave ear and heard :

And a book of remembrance was written before him,

For them who feared Jehovah, and for them who thought
on his name.

- 17 They shall be unto me, said Jehovah *God* of hosts,
In the day which I *shall* appoint, a peculiar treasure.

And I will spare them, as a man spareth

His son who serveth him,

- 18 And ye shall § again discern
Between the righteous and the wicked ;
Between him who serveth God,
And him who serveth him not.

CHAPTER IV.

- 1 For behold, the day cometh which shall burn as a
furnace ;

And all the proud,

And all that do wickedness, shall be stubble.

And the day which cometh shall burn them up,

† Or, hearkened.

§ Heb. return and discern.

16. — *gave ear and heard.*—Heard attentively.

— *a book of remembrance.*—A beautiful allusion to the records kept by kings, Esth. vi. 1.

17. *They shall be.*—Erunt. V. the *vau* being merely conversive.

— *appoint.*—See c. iv. 3. So V. 6. Ps. cxviii. 24. The period referred to may be the Roman war under Titus.

— *a peculiar treasure.*—כֶּסֶף, Chald. *lucratus est, collegit.*

18. — *again discern.*—As your fathers did, when chastised by the Assyrians and Babylonians.

— *and the wicked.*—For the Hebrew form, see on Joel ii. 17.

CHAP. IV. 1. — *root or branch.*—It shall totally consume them. A proverbial expression.

- Saith Jehovah *God* of hosts:
 For it shall not leave them root or branch.
- 2 But unto you that fear my name,
 Shall the sun of righteousness arise, * with healing in
 his wings,
 And ye shall go forth, and thrive, as bullocks of the
 stall.
- 3 And ye shall tread down the wicked: for they shall be
 as dust
 Under the soles of your feet,
 In the day which I *shall* appoint;
 Saith Jehovah *God* of hosts.
- 4 Remember ye the law of Moses my servant,
 Which I commanded him in Horeb
 Concerning all Israel: *even* the statutes and the judgments.
- 5 Behold, I *will* send unto you
 Elijah the prophet,
 Before the great and terrible day of Jehovah come:

* Heb. and.

2. — *that fear*.—Or, O ye that fear. Arab. Bahrdt.
 — *wings*.—Metaphorically, for rays. The disciples of the Messiah
 shall be preserved from the destruction by the Romans.

— *go forth*.—To the pasture.

— *and thrive*.—Some render the original word *exiliit*. See 6.

3. — *ye shall tread down*.—Ye shall know that they are wholly
 subdued.

— *as dust*.—Some say that here is an allusion to the treading of
 mortar, made one part of sand and two of *ashes*. Harmer I. 179.

4. *Remember*.—This precept well suits the last of the prophets. 6. Ar.
 place this v. after v. 5, 6, and it forms as apt a conclusion as repeating the
 prophecy of Christ's harbinger. See ch. iii. 1. "MS. Copt. also places
 this verse last." Mr. Woide.

5. — *Elijah*.—John the Baptist, who should come in the spirit and
 power of Elijah, Luke i. 17.

— *day of Jehovah*.—When he shall take vengeance on the Jews by
 the Roman armies.

- 6 That he may convert the heart of the fathers together
with the children,
And the heart of the children together with their fathers:
Lest I come and smite the land *with* a † curse.

† Or, utter destruction.

6. — *together with.*—See *ל*, in the sense of *una cum*, Gen. xxxii. 11. Amos iii. 15, where *ו*. have *עַל הַבֵּית*, which answers to *עַל הַבָּנִים*, Luke i. 17. Hos. x. 14, where *ו*. have *עַל הַבָּנִים*. Exod. xxx. 22. Mic. v. 3, where *ו*. have *עַל הַבָּנִים*. See Nold. *ל*, Sec. 9. That he may convert many. See Matt. iii. 5.

— *the land.*—Three MSS. and one in the margin add *ל*, *all the land*; which is the reading of Chald.

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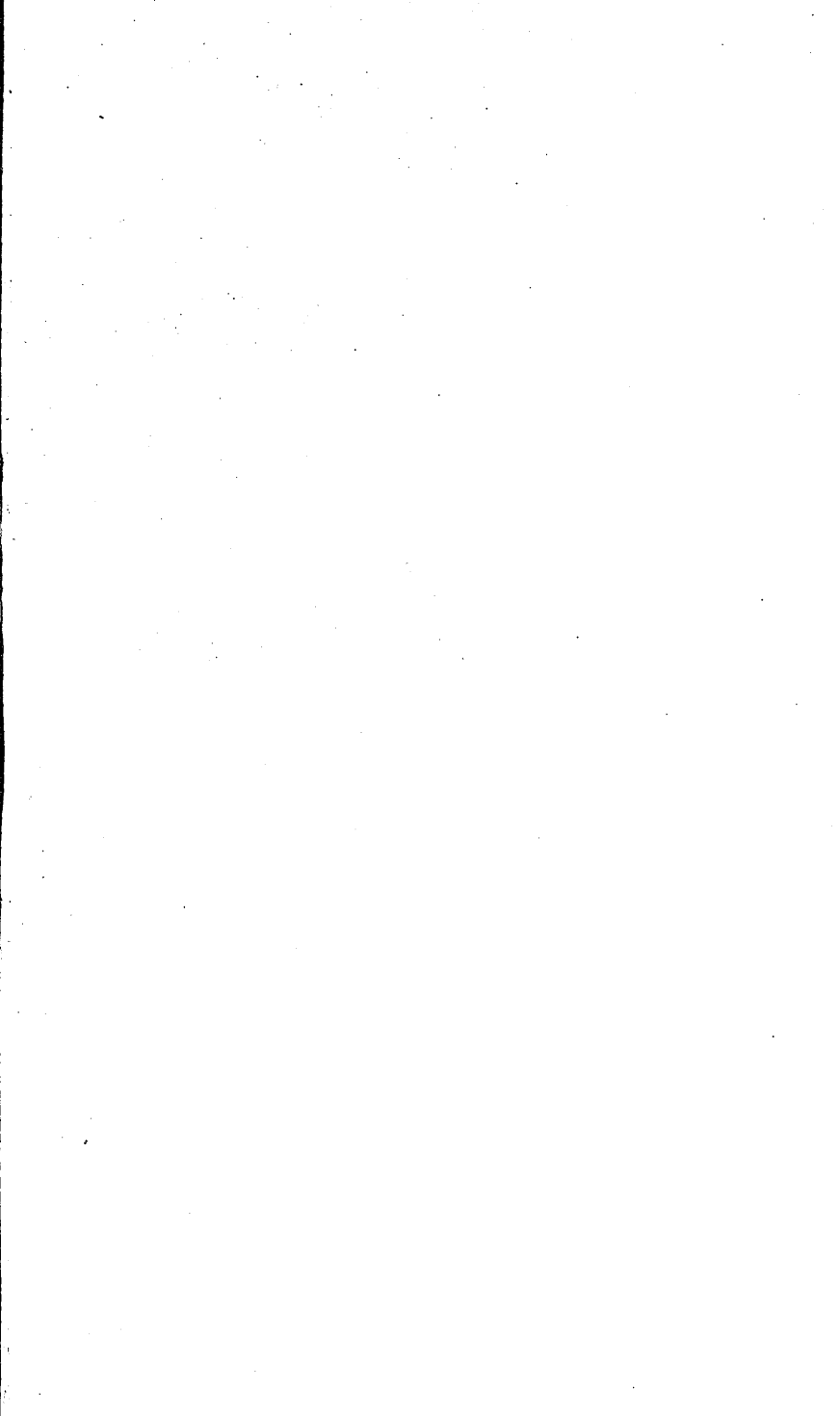
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